

# THE CHINESE RECORDER

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## WHAT SOME CHRISTIANS ARE THINKING ABOUT CHINA

EDITORIAL

### IN THE WEST

Christian thought in the West, as regards China's need for re-adjustment of her international position, has moved forward rapidly and definitely during recent months. British Missionary Society administrators have expressed themselves in favor of the relinquishment of special Christian privileges. Two conferences in the United States, one at Baltimore, September 17-20, 1925, and one of missionary administrators in New York, October 2, 3, 1925, went farther in expressing opinion than some missionary leaders participating in them anticipated. The Conference of missionary administrators in New York was attended unofficially by 86 people connected with 37 Boards and Societies. These groups all express Christian opinion. Taken together, they advocate the doing of a number of important things with regards to China. (1) Removal of extraterritoriality. (2) Equality of treatment. (3) Granting of customs autonomy. (4) Giving up of "toleration clauses". (5) Reciprocal religious and political agreements. These Christian groups are willing to grant China the rights of national personality first, looking to her to respond thereto in a fitting manner. They call on Western nations to act in a Christian way towards China. They attempted to take the beam out of their own eyes. The mote—or beam as some see it,—in China's eye can thus be removed through sympathetic cooperation. When China has secured her self-respect she

will be free to attend to the domestic reconstruction needed. Section 4 of the Baltimore Conference thus stated the special grievances of Chinese in America which stand in the way of understanding and goodwill. "Racial discrimination, the psychological attitude and point of view of so many American people who have a feeling of superiority; the deportation of certain Chinese slave girls who have been rescued and then sent back to live the life from which they were rescued; the various raids and arrests in the Chinatowns in various cities (the unnecessary arrest and harsh treatment of a great many to apprehend a few offenders); social discrimination against Orientals, especially on the Pacific coast; misrepresentation by missionaries returning from China, by the press and by lecturers and writers of books." This recognition of unfair treatment of Orientals in the West is a most healthy sign. It is also most refreshing to have Christian leaders—missionary and otherwise—thus seek to measure up to their civic duties. And it is stimulating to see Christian principles thus vindicated. A stirring challenge, also, to Western Christians working in China was made at the Baltimore Conference when Dr. R. E. Diffendorfer, secretary of the Methodist Episcopal Board, said that he would recommend his Board to urge the abolition of extraterritoriality and then ask "that notice be given our missionaries to the effect that those of them who cannot live among the people under these conditions, had better return to America."

#### WESTERN CHRISTIANS IN CHINA

The opinion of Western Christians in China has not yet been as fully enunciated as that given above. No widely representative group of Christian leaders in China has yet clearly recorded their opinion on either their "special privileges" or China's need for a square deal. Yet the thought of Western Christians in China is becoming more articulate. Northern Methodists have made a clear and significant statement. The North China Mission of the American Board is in process of signing a statement as significant as any put forth at home. The Peking Missionary Association, after long and strenuous discussion, has declared for the sovereignty of China's personality and the release of Christianity in China from entangling political arrangements. Here and there small groups of missionaries and individual missionaries have declared themselves ready to accept the legal conditions of living and working in China under which their Chinese colleagues live and work. Much thinking is going on. Nevertheless, so far as we can ascertain, the opinion of Western Christians in China on current issues is still much divided. Six aspects of this opinion have come to our notice. (1) Some claim that Christians need the backing of temporal powers. Paul is cited as a case in point. But Paul's case differs in one tremendously important particular from that of missionaries. He appealed to his own govern-



ment within what was nominally its own territory. The foreign missionary if he calls upon his government appeals to a foreign government to act within territory not its own. Furthermore Christ did not rely on temporal powers. This fact again complicates the situation. (2) Some claim the Christian does not depend on temporal powers. Yet all work carried on by missionaries is linked up with arrangements made by temporal powers. (3) Many Western Christians assume an attitude of detachment from all such questions. Readjustment of these tangled questions is not their job, so they avow. Such would probably accept with equal cheerfulness any solution. This *laissez faire* attitude is, however, greatly misunderstood. (4) Then there are those who agree readily that change in China's treaty relationships is necessary. But they do not feel that *they* should declare themselves on the subject. Can righteousness, then just happen of itself? God has not promised to right things without our help. (5) Others feel that Christians should certainly give up their "special privileges." But beyond that they will not commit themselves. (6) Yet others are convinced that Western Christians in China must exert themselves to secure for China an all-round square deal: for the tremendous issues involved are not political or economic merely but moral. Such stand *openly* for Christian reciprocity. It is impossible to say which of these aspects of opinion has the most support numerically. Western Christians in China ought to arrive at more unity than this. The signs that this is coming are increasing. So far they have not made up their mind on the subject.

### CHINESE CHRISTIANS

Chinese Christians so far as influenced by present movements of thought are a unit in desiring the abrogation of China's present treaty inequalities. Such differences of opinion as exist between them and Western Christians have little to do with the principle of the abrogation of these inequalities as such. But there are differences of opinion as to the how and the when. Chinese Christians, like their compatriots, want *de facto* national and religious independence. Spiritual and national autonomy itself looms larger for the moment in their minds than its implications or economic issues. After all does any man or nation try to do their best until they are *free* to do it? Spiritual freedom and acceptance of responsibility go together. But spiritual release comes first. Christ aimed first to set men free in spirit. He then looked to them to act like free men. Too many people expect China to analyse and meet the responsibilities of freedom before being free. This would seem to be a reversal of a psychological and religious law. Here and there this sense of freedom is being felt by Chinese Christians. And with it goes acceptance of its implications. The most suggestive statement, that has come to our notice, from a group of Christians—

predominantly Chinese—is that of the Kiangsi Annual Methodist Conference reported in the China Press, Sunday, November 22, 1925. This conference urged the abolition of the "unequal treaties" and special Christian privileges. The latter were described as a "parasitic tumor on the chin" in urgent need of excision. The members of this Conference expressed themselves as willing to rely on the constitution of China for religious toleration. They agreed to look to the rights and privileges enjoyed by other Chinese. They also stated that, "We must trust in God and not in any military force, to preach the Gospel" and, "We should cooperate with the Government (Chinese) in making democracy grow into its perfect state." Perhaps this keen interest in securing national freedom and self-respect explains why the domestic Christian problems which will emerge from the proposed treaty changes have not yet received full attention. Some of these domestic issues are as follow. It is said that the Constitution of China may be revised. What then will be the status of religious toleration? Proposals are before the Government looking to restriction as regards religious teaching in schools. What bearing will this have on *private* schools? What of the terms on which Christian property in China should in future be held? What does the Chinese Church want done about it? These are domestic questions that Western Christians must approach very carefully. Over-eagerness to promote solutions might be mistaken for another manifestation of a propagandic interest. And this is not at all necessary. For they are not issues facing Christians alone. The Buddhists and others are also interested in religious liberty and the privilege of teaching religion in private schools. It is evident that many stimulating challenges to reconstructive thinking face Chinese Christian leaders.

### SPIRITUAL AUTONOMY

For most Chinese Christians spiritual autonomy is apparently the first consideration. It ought to be. For many Western Christians, however, financial independence is the *sine-qua-non* of spiritual autonomy. Many divergent ideals and experiments for promoting both these desiderata are found in China. But there is no scientific way of telling which ideal or experiment most effectually vitalizes self-propaganda. As a matter of fact Christianity has grown in China in spite of the heavy Western subsidization so often deplored by both Chinese and Western Christians. We have noted three main principles for dealing with the problem of Western Christian subsidization of Christian work in China. (1) Let the financial and other help of Western Christians to Christian work in China be presented as gifts to the Lord's work. (2) Withdraw all Western funds except those for the support of missionaries. (Strangely enough it seems to be easier to feel that the Chinese church and China can get on better without our money than with-

out us! "The Bible for China," December, 1925, publishes an interesting discussion of this subject.) (3) The gradual withdrawal of financial assistance. The New York Conference seems to take this position. This Conference felt also that there should be no reduction in the amount of mission board support but that funds released by Chinese assumption of financial responsibility should be put into new undertakings. This means that subsidization should go on as before. How far this idea will work no one knows. One mission tried this very plan. The Chinese Christians responded and gave more liberally. But the Western Christian subsidies that were to be released for new work were promptly called on for increases in salaries and other expenses. The new work had to wait. Will the Chinese Church ever get spiritual autonomy if financial autonomy is a *sine-qua-non* and Western Christians continue to subsidize the work as generously as before? Who can tell? Some light, however, can be thrown on the problem of educational autonomy so far as it affects Christian colleges and universities. And since Christian Education has been one main objective of the anti-Christian offensive movement this information is worthwhile. A year ago the situation as regards the Chinese taking over and administering financially seven of the leading Christian colleges and universities was like this. Only one had received more than a *very small proportion* of funds for plant and equipment from Chinese sources. In one case out of over a million dollars spent about 1/2 of 1% had come from the Chinese. Another institution had spent a million dollars and received therefore from Chinese sources 68/100 of 1%. Another received 12% of its plant and equipment funds from the Chinese. Yet another had spent about \$1,350,000 and received from Chinese sources a gate valued at \$2,000. The one exception noted above reported having received about half its buildings from Chinese. (Whether this included land or not was not stated). As to current expenses the situation was more encouraging. Out of a total budget one school received 45% from fees; another 47%; two about 50%; one with annual outlay of \$329,531 received, from students, hospital fees and one contribution, about 25%. The most successful of the seven institutions received about two-thirds of its total budget from Chinese sources. In no case was it felt that the Chinese could take over and run the institution! In only one case, and this not the most successful institution as regards Chinese support, was it suggested that this might be done after *another twenty years*. This is not the whole of the story of Chinese Christian financial autonomy. But it is a significant part. At the last meeting of the National Christian Council it was pointed out that one difficulty with the Chinese Church is that it is running on a debit balance. True enough! But should spiritual autonomy wait on a debit balance we have created? Need it? The

New York conference said self-control should take the precedence. There is no precedent that can be fitted into this situation. We must make a new one. Spiritual autonomy is the greatest need of the Chinese Church! Real estate and debit balance *must* fit into the need of Chinese Christians for spiritual release! Spiritual freedom must come first!

## TWO MILLSTONES

The New York Conference found the future disposal of Christian property in China a knotty question. It is. Many Western Christians in China are realtors. Rev. Carleton Lacy, agent of the American Bible Society in China, in a recent number of the China Christian Advocate called Christian property a "plague." Certainly the desire to be a realtor is highly catching! Christian missions are probably the largest landowners of any group of aliens in China. Some say the value of this Christian property runs into the *millions*! Since 1900 the energy of missionaries in China has gone more and more into real estate business. They have boosted property values everywhere. They have added to the furrows in the brows of diplomats. They are now a landed gentry class. Perhaps this is one cause of the dimmed vision with which some charge present-day Christians. What are we going to do with it? All too often while discussing probable changes in China's political relationships one hears the query—sometimes querulous—"What shall we do about our property?" The New Testament throws no light on the question. The primitive missionaries who gave us our precedents did not own property in a foreign land. We mean eventually to give it to the Chinese? But when? At present it is one of the features of Christian work that helps to "foreignize" it. We have heard some Chinese and Western Christians say that persecution might clean the soul of the Chinese Church. But persecution based on the "foreignized" relationships of Christianity arising out of real estate ownership is useless. And so long as so much property connected with Christian work among Chinese is held in foreign hands it is difficult to clear it of this "foreignized" significance. Christian property, therefore, not held in trusteeship by Chinese, becomes a millstone on the neck of the Chinese Church. "But," it is said, "to turn this property over to Chinese churches will in many, if not most cases, mean that its administration will militate against their spiritual life." That is the second millstone. It is an open question as to which of these two millstones is the heavier. Perhaps, it may be argued, the missionary should continue to sacrifice his spiritual vitality in the administration of property in order to leave the Chinese Church free. Perhaps! But here again is a situation for which no precedent is available. The subsidization of Christian work in China has created a load beyond the strength of Chinese Christians to carry. That fact is plain! Models of what an indigenous church



should be and might do under such a situation seem to be lacking. A recent writer on mission problems\* says, that from 300 to 1,800 there is no model of a truly indigenous church in a foreign land established by foreign missionaries. Now we take it that there are three requisites of an indigenous church in China. (1) That the Chinese experience of God shall be direct and not transmitted through Western Christians. (2) That the expression of this experience shall be Chinese in terms and form. (3) That the initiative, direction and dynamic of Christian work in China shall be Chinese. Is it necessary that the purse and the property be Chinese also? On this question the New York Conference nor any other so far as we know throws no light. And it is right here that light is needed. For the first desideratum is the spiritual release of Chinese Christians. Perhaps if we put that first we shall find a new solution.

### THE PASSING OPPORTUNITY

What the Chinese Church needs is spiritual release. That is also China's greatest need. To release the spirit of men was Christ's mission. To demonstrate the way of spiritual release is the function of the Western Christian in China. But the care of the purse, (this makes "overlords" of them some missionaries say) real estate business, and the entanglement of Christianity with justly criticised treaties have shifted the attention of the missionary, his Western supporters, the Chinese Christians, and the Chinese people away from the Christian Message of spiritual release and freedom. There are three ways of comparing the relative strength of various Christian organizations. (1) Their real estate. (2) Their numbers. (3) Their spiritual potency. It will hardly be contended that the third is where it ought to be in the focus of attention. This squint in the Christian eye must be corrected. What is, then, the chief significance for the Christian of the present situation? It is this. *The need for a redemonstration of the spiritual potency of Christianity.* A revival of the release of the spirit. A movement that will show Christianity to be clearly and unmistakably a religion of the spirit. A phrase used by Bishop Roots, honorary secretary of the National Christian Council, apropos of prevailing attitudes towards political tangles in China, may be applied to this situation. Bishop Roots said in the New York Conference that dilatoriness in working out a clear cut policy for clearing up China's grievances makes her suspicious of the good faith of America. This state of hesitancy he called "stagnation." To some who have talked with us the general silence of missionaries as to China's appeal for "fairness and justice" and their "special privileges" appears as a state of stagnation. They feel that

\*Native Churches in Foreign Fields, Rowland, page 68.

Western Christians are letting a golden opportunity pass unused. What, indeed, will be the effect upon Christianity in China if China succeeds in getting a revision of treaties and a change in the status of Christian work without Western Christians in China, as a whole, letting it be known that they have a mind on the subject? Would not a clarification of the Christian position as to the present situation, and the subordination of the purse and property to the needs of the spirit, clear the way for that revival of the release of the spirit so urgently needed? This is a subject worthy of prayer, meditation, discussion and prolonged search for a conclusion.

### SOME FUTURE OPENINGS

Perhaps the best ending to the above attempts to summarize what we have heard and read of the thoughts of some Christians about China's present situation will be to quote two statements made in the New York Conference.

#### I. The Future of Missionary Boards.

"When full self-control and self-support are achieved then. . . . Boards may become Foundations for Developing World Christian Brotherhood by giving financial help in certain projects that need more money than the local Christian organizations can raise."

#### II. The Future of Christianity in China.

(1) The treaty provisions guaranteeing the rights of missionaries in China should be taken out of the treaties, thus removing all political implications. (2) Missionary workers in China and those who are sent to China in the future should be given a real opportunity to make a serious study of Chinese civilization and culture. This is very important for the promotion of a right understanding and attitude on their part. (3) The movement for making the Chinese Church indigenous should be encouraged. (4) A greater Chinese participation in missionary activities should be encouraged, whether these are medical, educational, or purely religious. (5) Truly representative leaders missions must be prepared to offer a standing and a compensation similar to that of foreigners. (6) Missionary institutions should register with the Government more and more and, as rapidly as possible, exchange their foreign characters for national ones. (7) There should be a larger representation of Chinese on Boards of Trustees, enabling them to share the burdens of administration. (8) As soon as possible such Boards should have real headquarters in China. (9) Missionary workers as well as Chinese should be encouraged to participate in all national movements in education. (10) Religious worship and teaching should be inculcated in some voluntary way; (From speech of Dr. P. W. Kuo).

## Spiritual Tendencies of the Chinese People As Shown Outside of the Christian Church To-day

Y. Y. TSU

**T**HE marked interest and leaning toward religion on the part of large numbers of educated and intelligent people constitutes one of two present day religious phenomena of tremendous significance for the Christian movement in China. The other is the agnosticism of the Renaissance movement, sometimes openly hostile to religion, especially Christianity. While this feature of contemporary thought seems to have fascinated and occupied our attention to-day, very little interest has been shown in the religious mood of contemporary life. No less than the Renaissance, though in a more intimate way, a non-Christian religious revival should be a searching challenge to the Christian Church.

When the "Anti-Religion Movement" was at its height in the spring of 1922, Mr. Liang Chi-chao, the eminent scholar and writer, spoke before the Philosophical Society of Peking on the place of religious faith in human life and gave his reasons for opposing the "Anti-Religion Movement." He concluded with these words: "Religion is an invaluable asset to human society. In the individual it is the vital force of his life, and in society it is the vital force of its life. The greatest source of weakness in Chinese national life is lack of vital religion."\* These words coming from the speaker when they did were significant. As a matter of fact, many serious minded people are saying the same thing at the present time.

The Librarian of the Provincial Library at Tai-yuan, Shansi, is the founder of the "Hsi Shin Shiu," (Heart Cleaning Society), which a few years ago promised to inaugurate a great Confucianist revival, but which seems to have lost its strength and become little more than a society for ethical culture. Recently the writer had an interview with this gentleman. As we walked through the beautiful and spacious courtyard of the old Confucian Temple where the library is located, this genial and scholarly gentleman spoke about his hopes for making Confucianism the national religion and bemoaned the failure of the "Hsi Shin Shiu." With evident sincerity he said, "Without religious devotion we can accomplish nothing; I have tried to make Confucius the centre of my faith." What did he think of the agnostic attitude of the Renaissance leaders? "I used to be like them in my younger days. I also dismissed

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\* Liang Chi-chao's Lectures, vol. I., published by Commercial Press.

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

all religions as superstition beneath the dignity of educated people to profess. But I know better now. Wait until these younger men go through some heart-rending experience, when some unexplainable sorrow enters into their life and all but breaks it up, then they will see deeper into the meaning of life." What did he think about the "Tao Yuan" movement with its spiritualistic leanings? "Let us be generous in our judgment. So long as they are sincerely seeking the truth, they will find it. As to their spiritualistic leanings, let us remember our own momentary flashes of inspiration. You try to write poetry; nothing worth while will come forth, however hard you try. But let a great thought suddenly seize hold of you, and your words flow out into living poetry, beautiful, inspired, divine."

One impressive feature of the present revival of interest in religion is the tendency of like-minded persons to form religious societies and to hold religious meetings apart from conventional temple worship. In these societies one finds a warmth of fellowship, a sense of freedom from the ills of life, a buoyant and cheerful spirit, mutual helpfulness and generosity of service, such as generally distinguish a young religious movement. The rapid development of the "Tao Yuan" or Swastika Society in North China is perhaps already well known.\* It started in Tsinan, Shantung, in the winter of 1921 and from a membership of 1,200 in 13 organized societies reported in 1922, it has grown, according to latest published statistics, into one hundred and ten societies located in large cities throughout the country with a membership, it is claimed, of 30,000. Shantung has thirty eight Tao Yuan, Chihli eighteen, Kiangsu eighteen, and other provinces smaller numbers.

What impresses an outsider in the Tao Yuan movement is not its spiritualistic communications or its mystic eclecticism†, but the missionary fervor and joyous community spirit that pervades the groups. The members address each other by special names given to them when they are initiated, much in the same way that Christians used to be known by the names given them at their baptism, and these names are known not only in the local Tao Yuan but in every other throughout the country, so that a visitor from one Tao Yuan will be received in another with the same warmth of comradeship as he finds in his own local group. They meet frequently for fellowship and meditation, usually in the evenings, and the affairs of the Tao Yuan are managed by the members themselves with no ordained ministry and practically no paid service.

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\* For a full description of its history, see article by F. S. Drake, CHINESE RECORDER, 1923.

† At each Tao Yuan there is a tablet at the place of honour in the central hall with the name of "The Great Ancestor" on the top and those of the founders of five religions below, with that of Christianity represented by a triangle.



This community life based upon a mystic faith seems to be a source of inspiration and moral uplift. One member thus described his own experience: "I used to be worried and weary of life; but now I feel at peace with myself and with the universe. I used to waste my energy in trying to succeed in the world according to the world's standards of success and popularity; but now without effort, I have found greater satisfaction and more and better friendships." Asked about the purpose of the Tao Yuan, he replied, "The Tao Yuan does not profess to found a new religion but to encourage followers of all religions to live better lives. It is neither Buddhist nor Taoist\* but is open to all. A Christian may join the Tao Yuan and remain a Christian and a Mohammedan, a Mohammedan."

There seems to be a very close relationship between the Tao Yuan of different localities. When it became known that the writer was planning to visit Tai-yuan, Shansi, the gentleman quoted above, belonging to the Peking group immediately offered an introduction to the head of the Tai-yuan Tao Yuan. On arrival there, we called and found the head of the Tai-yuan to be the Director of the Institute for the Training of Civil Officers, upon whom Governor Yen of Shansi has mainly relied for the remarkable transformation of the social, political and economic conditions of his province. This gentleman, a well-known scholar, dignified and respected, explained that the motive force behind the Tao Yuan movement was the quest for a more satisfying life.

Its reliance upon the planchette has laid the Tao Yuan out for much adverse criticism and misunderstanding. But in justice to their belief it should be pointed out that the communications of the planchette are generally marked by a high ethical note, and the member already quoted rather put it pointedly when he said, "even if the devil had himself communicated these messages, so long as they are ethically valuable, we should welcome them." Undoubtedly much superstition still gathers around this instrument of divination, but in this case, faith seems to be justified by its works. Lives have been powerfully transformed through it and good deeds encouraged.

Another evidence of religious interest is to be found in what may be described as "retreats" for meditation and fellowship. One was conducted under Buddhist auspices in Shanghai, last July. During that month when public attention was almost entirely dominated by the strike situation, the holding of the retreat was all the more remarkable. Five times a day for an entire month, devout Buddhists, men and women, gathered for congregational reading of the tripitakas. It was held at the residence of one of the leading merchants of Shanghai—

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\* The name suggests *Taoist* influence, the swastika sign *Buddhist* influence.

the founder of the Nanyang Brothers. One Sunday afternoon at six, seventy people gathered in a large hall for the final session of the day. For a solid hour in a room filled with the fragrance of burning incense, led by some priests with the steady clock-like beating of the wooden bell, we read together the sutra which told the story of a prince in a distant country attaining Buddhahood through self-sacrifice. The sonorous voices of the men and women rose and fell in rhythmic cadence. The psychic effect was supreme. We forgot the prosaic world around us; the noises of the big city were hushed, the heat of the summer was gone; perfect tranquility seemed to possess our souls. We were riding with the prince and his two brothers into the forest, wandering among the green and tall bamboos, listening to the songs of birds and the cries of wild beasts; we encountered a famished tigress with a litter of newly born cubs; we heard the soliloquy of the prince on the call for self-sacrifice; then came the act itself, followed by lamentations of the queen mother, and the final scene of adoration. A simple theme, repeated in verse and prose over and over again, through the mouths of different persons, the story kept us enchanted and enraptured until the end. The experience was unique; it revealed the secret of the power of Buddhism. It was tonic for troubled souls.

The idea of a religious community we came across again in the Society of Lay Brothers in Shanghai. It is to Buddhism what a missionary society is to the Christian Church; it aims to unite Buddhist lay-people for the support and propagation of Buddhism. The Shanghai branch includes in its membership prominent business and professional people with a man holding an important government post as president. At its headquarters are a reading room, a lecture hall, a room for meditation, etc. Members are required to spend some time each day for meditation and reading of the sacred scriptures either together at the headquarters or alone at home. One interesting feature is the coming together of men and women at the religious lectures. Under the influence of Buddhism the social barrier which separates them in ordinary circumstances seems to have been removed, indicating that in need of salvation, men and women stand on an equal footing.

The popularity of religious lectures in large cities is another indication of revived interest in religion. We were present at one of them recently. The announcement in the papers drew together over two hundred persons, men and women, to listen to a lecture given at the headquarters of the Society of Lay Brothers by "Tai Hsü," (Great Void), one of the leading lights of reformed Buddhism, originally from the famous Island of P'u T'u, now Director of the Buddhist Institute of Learning at Wuchang. For two hours, Tai Hsü spoke. Some elderly ladies who had started with closed eyes, fervently whispering "Namo O-mi-to-fu" as they fingered their beads, dozed off with nodding heads,

but the majority in the audience listened patiently and reverently to the end with eyes fixed upon the saintly lecturer.

We recall a previous visit of this now famous monk to Shanghai five years ago, when through the consecutive days of a whole week we listened to his lectures. It was a small group of a dozen or so that then made up his audience, and the meetings were held in a small second-floor room in an ordinary dwelling house where the lecturer was stopping. Since then his name has become a household word in Buddhist circles throughout the land.\*

A few years ago a well-known business man in Shanghai joined the Christian Church and the event was heralded as a great triumph. He was a recognized leader in civic reform; he came from one of the foremost families of the land; he was honoured for his integrity and his devotion to public welfare. Recently he announced his withdrawal from the Christian Church. Depressed by the social unrest of the time, and disappointed at the seeming impotency of the Christian Church as a moral power, he is devoting himself to the teachings of Confucianism and Buddhism, from which he had come. In a pamphlet, entitled "A Catechism on Religion" he declared: "My conversion to Christianity was due first to the influence of Tolstoi's writings and secondly to the spirit of service shown by certain Christian missionaries. As to doctrinal conformity I could claim little from the start. I agree with Tolstoi that the followers of Christ should learn of his spirit and express it in actual life rather than make the acceptance of miracle and ancient creeds as proof of discipleship." A man deeply religious by nature and stoic in temperament and by discipline, he did not find his spiritual home in the Christian Church. In his writings he indicated his reason for his withdrawal: the failure of the Christian Church to build upon the cultural and ethical heritage of the Chinese people.

It is a mistake to think that to be a Christian one has to renounce the teachings of Confucius and certain deep-rooted Chinese customs of a socio-religious nature, such as "ancestor worship." But apparently many think that the Church requires it, and one fears that this gentleman's experience is representative of numerous others who consider the moral renunciation of the culture of their fathers to be too heavy a price required of them. It indicates an outstanding problem of the Christian religion in China. Probably the root of the difficulty lies in the bad mental habit some of us have of thinking of Christianity in terms of ecclesiastical and theological traditions rather than in terms of spiritual life. Traditions are rigid and hard to change but not vital, while life is adjustable and adaptable to environmental requirements.

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\*For a fuller account of the work and views of this remarkable apostle of modern Buddhism, see the article on "Tai Hsü and Modern Buddhism," CHINESE RECORDER, June, 1923, page 326.)

We need more adaptability in order more successfully to win the religiously minded in China who are now unattracted by and remain without the Christian Church. At the same time we need a more sympathetic and appreciative attitude which will enable us to feel the spiritual pulse of the nation as keenly as we sense its intellectual tendencies.

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## Non-compulsory Religious Instruction and Worship in Mission Schools

J. K. SHRYOCK

**T**HE question of compulsory or non-compulsory religious instruction and worship in mission schools has been causing considerable worry in faculties for some time, though it is only recently that the anti-Christian movement, government regulations and the general crisis all over China have made it one of the most debated points of mission policy.

I think it is fair to say that the feeling among most missionaries has been against making these matters voluntary, elective, or anything but required of all students in our schools. It is argued that no one is obliged to come to mission schools, and that if they do come, they must keep the well known regulations of those schools—indeed, their coming is an acceptance of the conditions. Missionaries feel that as these institutions have been founded by the churches for the spreading of Christianity, any giving up of their rights in this matter would be a surrender of their object in coming to China and in opening the schools. It has been said that schools in which Christian worship and instruction were non-compulsory would have no right to use money given by the church at home for missions. Moreover, any change now would be yielding to the pressure brought by the anti-Christian agitators and the student unions, which would be foolish, futile and disastrous to Christian prestige, as well as to the discipline of the schools.

These reasons are so obvious and weighty that many cannot see how anything can be said on the other side. This summer, at the Kuling Conference, a well known clergyman publicly asked if anyone could produce an argument for non-compulsion, for he had never heard one that would hold water. Yet it is significant that many intelligent and educated Chinese leaders—in the writer's mission, a majority of them—are in favor of the change, and that among the foreigners, the advocates of non-compulsion are nearly all prominent in educational work, while their opponents usually are not directly connected with schools.



And here I wish to call attention to a remarkable fact. There is a great deal of talk that if the government and the agitators do this, or the students do that, then the only thing is to close the schools. It will serve the Chinese right if the fountain of English and free scholarships dries up for a while. I do not say that such a decision may not have to be made, but the wonder is this. To deliberately force a large number of students who are now open to Christian influence into non-Christian schools, where the moral conditions are sometimes appalling, is a terrible responsibility. One would suppose that such a decision would be made by a Christian worker only after great searchings of heart, after all resources had been exhausted, and with awful anguish of spirit. Yet this does not seem to be the case. Much is said about discipline, little about the horror of closing one of the avenues of approach to Christ. Can it be that some missionaries have adopted the attitude of the foreign business interests and are swayed by passion and fear of the loss of face? Have we lost that sympathy for the people we have come to serve without which all our efforts will be wasted? The schools should be closed only for the gravest reasons. It would be a fearful thing were they to be closed where a little more understanding, a little more yielding on non-essentials, a little more calmness, a little more charity might have kept them open.

It is the purpose of this paper, then, to state as clearly as possible the writer's belief that non-compulsory worship and instruction should be adopted in mission middle schools and colleges. Worship and instruction may be treated separately, but in order to cover all the ground, we will take them together. And first, let us ask whether the change from compulsion would destroy the object for which our schools were founded.

I am not in sympathy with those who feel that they are in China as educationalists first and Christians afterwards. I am sorry to say that I have met members of missions who have frankly taken that position, indeed, I have met one or two who resented being called missionaries at all. I believe that the purpose of missionary education is the spread of Christ's Kingdom, the building of a Chinese Church, and the training of Christian leaders.

But there has been a great deal of loose thinking upon this point. A school does not cease to be Christian because religious instruction and worship are not compelled from all students. On the contrary, it is the essence of Christianity that it should be voluntary. We have advanced beyond the stage of Charlemagne, who gave the conquered Saxons the choice of baptism or death, but not as far as we might. We still say, if you want a scholarship, if you want English, if your father wants you in a school where discipline is enforced, you will be

obliged to do lip service and learn our doctrine whether you wish it or not. Is this Christ's way? Does it make real Christians?

Far from making our schools less Christian, I would say that we will not know whether they are Christian until we do away with compulsion. Does it make anyone Christian to mumble the Apostle's Creed at chapel, when the most favorable thing that can be said is that the student is unconscious of the blasphemy? Does it make boys Christian to be bored for half an hour by some foreigner stammering platitudes in bad Chinese or rousing their indignation by a criticism of their country? Or by being forced to prepare for an examination on the Sermon on the Mount? I still have a distaste for Scott's poetry because I had to parse it in school. Can it be our methods produce in Chinese boys a similar attitude toward the Bible?

To me, a Christian school is one where the lives of the teachers and the Christian students cause a non-Christian boy to want to be instructed in that which has made their characters beautiful, and while such an ideal may be difficult to reach, I am sure of one thing, and that is, compulsion will never bring us any nearer to it. Non-compulsion will not make a school Christian, but it will show whether it is. If there are mission schools where non-compulsion would lower the Christian tone, I would make the Irish remark, they have no Christian tone to be lowered. Non-compulsion would be an excellent test of the real quality of the Christian work we do in the schools, but I fear it might be a bitter one for some of our most cherished institutions.

Granting that we have the right to compel church attendance and religious instruction, shall we gain our end by exercising it? It is true that children should not be given a choice in such matters, since they are not able to think for themselves, but the period of adolescence, as everyone knows, is a time when the great decisions of life are often made, and unless a boy of that age makes a voluntary decision for Christianity, it is not likely he will do so later, at least if he refused the earlier opportunity. As long as the question had not been raised by our students, compulsion may not have attracted, but, at least it did not repel boys from the church. Things are far different now. If we insist on what may be our rights in this matter, we may get them, but at the cost of prejudicing boys against our religion at the very period when the lasting choices of their lives are made. They will study the Bible and go to church, and even become Christians if they want something from us—but what a ghastly prospect for the Church of Christ.

In America we are now experiencing the reaction from what is generally called Puritanism. There are still a good many Puritan missionaries, however, who do not seem to have learned what they who run may read, the failure of compulsion to make men either good or religious. In China the popular word for this sort of thing is im-

perialism. And it is useless to argue that Chinese boys do not think clearly, or that they do not have to attend our schools, and so on. The question is not what they ought to do, but what they will do, and its effect on our work.

Moreover, the whole matter is immensely complicated by the peculiar position of foreigners in China, the anti-foreign feeling and the rising tide of nationalism. It would be outside the purpose of this paper to attempt an analysis of these factors, nor is it necessary. Whether they are right or wrong, we all know what the Chinese feel about these things.

The question which the missionaries are deciding at present is whether the anti-foreign feeling in China is to become anti-Christian as well, whether the surge of patriotism which is rolling over the country is to be popularly considered opposed by our religion. We might as well admit that while there are notable exceptions, decisions made by Christian churches are largely controlled by foreigners. Foreign leaders have publicly said that the money sent from abroad is for the mission, which means the missionaries in Chinese eyes. It is not true. The money is sent for the Church, which includes everyone, with the missionaries in the minority. If the foreigners are not careful, they will make a situation in which patriotic Christians will be forced to choose between their country and Christ, and such a choice would be disastrous either way. Patriotic fervour is going to increase in China, and in itself it is a good thing. If the Chinese come to feel that to be a Christian is to be a traitor to their country, the cause of Christ will be handicapped for a hundred years and missions will be a horrible failure, for a time at least. There is a real danger that this may come to pass, as those in touch with thinking Chinese know. I have heard missionaries say glibly that persecution would be good for the Chinese church. They themselves would be off on gunboats, I suppose! But do they realize what kind of a persecution it would be? I am sure a majority of Chinese Christians would suffer for their faith, if that were the question, but they are not willing to be called traitors and "foreign slaves" when they feel the accusation to be true.

And Chinese students feel that compulsory religious attendance and instruction in our schools are evidences of foreign imperialism, of the determination of foreigners to force their will upon this country, using the Christian Church as one of their many levers. Has the question of non-compulsion been put to the Chinese to decide? It is beside the point that this accusation may not be true. It is enough that it should be commonly believed, even by Christians.

And the matter is made worse by the fact that leading Christian schools have ignored the regulations of the government, not only in the requirement of voluntary religious instruction and worship, but in

other matters as well, such as the curriculum and grading. It is true that this situation is improving, but there are still prominent schools which have not even made the division into Junior and Senior Middle Schools, for instance. Do we wish to form a system of parochial schools opposed or out of touch with the national scheme of education? Such a situation would give occasion for national indignation and prejudice against the Church.

Undoubtedly the Chinese government has the right to make regulations for all schools in China. If the missions cannot conscientiously conform to them, they should close their schools. But if they can conform without losing their Christian character, and I believe that they can, it is their duty to do so, and one of the government requirements is that religious worship and instruction should not be compulsory. But so far the government has been very reasonable. It does not object to religious instruction being given, or to religious services, but only that students shall not be required to take them unwillingly. The Chinese government is not a despotism, and its traditions are against interfering in local affairs more than is absolutely necessary. I do not think that missionaries have much to fear from it, unless they stupidly rouse public opinion against themselves.

Have we waited too long? Is it necessary now for us to "stand firm" at whatever cost, when a short time ago we might have shifted gracefully? Such a question would be hard to answer anywhere, and conditions vary so that any general dictum is out of the question. But will waiting improve things? Will China settle down in the old rut once more? I have met older men who seem to think so. They have seen this sort of thing before, in the days of Kuang Hsu, or Ch'ien Lung, or K'ang Hsi, or as far back as they go. But there are times when too much experience may be a handicap, for history never repeats itself, and the clock will not turn back in China.

Can we not get rid of our unconscious hypocrisy and let the Chinese decide something for themselves? We talk about turning things over to them—after our day, when we are through. Why not let them decide this matter?

Yet if we change, we must recognize that an added burden has been placed upon us. Where we ordered, we will have to persuade. Our religious instruction will have to be improved, our services made really devotional, our sermons interesting, and most of all, we must do real personal work for our Lord. But it will be worth while, for our house will be built upon a rock.



## The New Program of Religious Education in the Chinese Church

FRANK W. PRICE

**R**ELIGIOUS Education in China has two great bases from which to extend its program,—the Christian school and the Christian church. In recent years much attention has been directed toward the problems of religious education in schools, and yet the churches face a problem which is certainly more complex, and in many respects more difficult. The church has a far more heterogeneous field, it feels far less intellectual stimulus from within and without toward reconstruction of its program, and its methods and aims have been dominantly evangelistic. Yet if the city or rural church is to enlist the children of its own Christian families and the younger generation of its community and build upon their loyalty to the Cause and their Christian contribution to community life, it certainly should face the issues involved in Christian education just as frankly as the Christian schools and, one might add, the Young Men's and Women's Christian Associations are beginning to do.

The Church in China has largely satisfied its conscience in the matter of religious education by the wide use of orthodox, Western Bible-class and Sunday-School methods. But even though some progressive churches are enlarging their program along the lines of the "Church School" in the United States, it is a serious question whether the Church as a whole is, as yet, laying any sort of tested and enduring foundation for the adequate Christian training of its children and youth. One has only to observe some of the factors peculiar to the situation of the Christian Church in China to realize that far more serious attention and study are essential before the Church can hope to meet its great opportunity in Christian religious education.

1. The religious background of the Chinese child is radically different from that of the Western child. In the West, certain Christian ideas and ideals have permeated social life and culture, and are a starting-point, at least, for a program of Christian instruction. In spite of a great variety of sciences and of philosophies of life, the religion of Jesus dominates the religious field. In marked contrast is the bafflingly complex religious and ethical background of Chinese thought and life. Three religions in theory, differing religious strains in literature and culture, a popular religion of fear, social customs with religious tendencies, religious values in the old religions and religious elements which cannot be ignored in the Confucian ethical school, the impact of Western philosophies and the consequent schools of anti-religion, non-religion and eclecticism, along with the various hero-

worship, anti-religious and semi-religious attitudes that are bound up in the new nationalist movement,—all of these the church must meet in its work with impressionable childhood and youth. Such a situation naturally renders futile much fine Western training, except as it is thoughtfully applied to the peculiar and varied needs of Chinese life and society.

2. By many influential Chinese educators, the place of any kind of religious instruction in childhood is questioned. A number of recent articles have expressed sympathy with the attitude of the Russian Communist Party which forbids religious instruction for children under sixteen years of age. The Church as well as the Christian school must prepare to face such denials of the very assumptions of its religious education program.

3. The average Christian teaching in the Chinese church has but little connection with social and home education. Too often it is only an appendage of certain religious knowledge on deep-rooted social customs instead of radically Christian revaluation of these social customs. The very limited transfer of Christian codes to family and community relationships and the shallow root of Christianity in the social life of even so-called Christian communities emphasize the need for more fruitful study of those forces and tendencies in family and social organization which should be preserved and utilized and of those which should be diverted and checked, if the new family and social life is to be thoroughly Chinese and, at the same time, thoroughly Christian.

4. While literacy is generally presupposed in the Western program of religious education, in the Chinese churches there is not even a minimum standard of literacy and the use of the tools of secular education in Christian teaching is distinctly limited. It is largely for this reason that the day school or higher-grade school connected with the local church has tended to become by itself the Sunday-School of the church, while another type of neighborhood Sunday School has grown up to reach the less educated group. But even here, there is but a small degree of that uniformity of education which makes possible our Western departmental grading, for the ordinary neighborhood Sunday School gathers together pupils from the old-type private school, from the day schools of the municipality or village and crowds of children with little or no schooling. The problem is more like that of the first Sunday Schools in England rather than of our modern departmentalized Sunday Schools. In the young people's and adult groups the same unequal educational standard prevails and even division by social or occupational groups does not insure common ability to understand the written page. The larger success of the Y.M.C.A. and Y.W.C.A. and of Christian schools in their student Bible-study pro-

grams has been due, in part, to the fact that they work with groups homogeneous in educational standard. On the one hand, the church should set higher goals for its task with the literate community and, on the other, should encourage popular education, Bible-reading groups, and all the secular schools and agencies working to raise the standard of literacy in the community. The effectiveness of the church's educational program is multiplied manifold in a literate community.

5. The controversy over Christian education is affecting the churches as well as the schools of the Church. As long as Christian schools, whether primary or those of higher grade, are not generally accepted as desirable private schools in a national system of education, but are looked upon as merely or primarily propagandizers, and as long as the churches confine their religious activities among children largely to the children in their own schools, so long will the Christian church fail to touch vitally the life of the whole community. The Western Church School is composed chiefly of children who attend the public schools. It would be safe to say that the Church in China has, to a large extent, limited its child field to boys and girls of its own schools or in no school at all. Shall the Church widen the gap between its own schools and government schools or shall it urge the place of religious education in all types of education and have the faith to believe in the spiritual destiny of the child who does not come to its school as much as of the child who does?

6. With the varying types and methods of Christian education introduced from the West and the multiform social groupings which meet the Christian worker in China, is it surprising that agencies of Religious Education in China to-day are even more various and complex than in the Western church? What with the Church School and the school of the church; Sunday Schools for literates and for illiterates; Bible classes for enquirers, Christians, soldiers, students; a Christian Endeavor or other similar organization; a People's School; D.V.B.S. in summer; home teaching and perhaps some clubs,—not a few churches are beginning to find themselves in genuine need of revaluation and co-ordination of this program if their religious teaching is to be at all well-directed and effective. The smaller and weaker churches need protection from well-meant but ill-adapted plans and a simple program with clear aims which shall utilize all available resources in the church and community and make a real educational and religious contribution. And in our thinking about the Christian training of childhood and youth, we need especially to remember the multitude of struggling rural churches with scattered constituencies, limited staff, infrequent supervision and narrower outlook, and to provide for their needs as well as for the needs of the better-staffed and more hopeful churches in the larger centers.

7. When a church does consider seriously an adequate program for the Christian training of its own constituency and for reaching the children and youth of its parish, it finds that it is blazing a new trail in China. It looks often in vain for the support of missionaries and sister churches and frequently is chilled by the lack of vision and zeal for such a program. Churches which are setting out on this new path discover that there are many experiments to be made and many lessons to learn, but meager experience from the past to guide them. The experience of Western churches is of value but can no more determine the exact types and methods of religious education best suited to China than it can determine the outward forms of the indigenous Chinese church. But the very newness of the task is a mighty challenge to the best minds and most earnest spirits in the leadership of the Church.

8. The Sunday School has flourished in the West, among other reasons, because Sunday is a generally accepted day of rest and worship. The feeling that the Sunday School there must be supplemented is accentuated when one studies Chinese conditions. For large numbers of children and youth, Sunday is still a day of work. For pupils of government and private schools it is a holiday now which does not necessarily create the desire to receive religious instruction. For many Christian workers, it has become an abnormally full day. To crowd religious education for the most part into Sunday overworks a limited number of workers at hours when many children and young people cannot come and fails to utilize the workers at other times when certain groups might be more effectively reached. Without neglecting the special opportunities which the Sabbath affords, a church might well spread the work of the Sunday School through the week and make more use of late afternoon time and winter evening hours in a way that would greatly increase the numbers reached and make the whole program more fruitful.

9. It is too early to foresee the permanent effects of the new national movement on Christian education and the Christian Church, but it is safe to say that the religious education which is on the way here will show many marks of the movement. Already Chinese Christian leaders are suggesting that more material on citizenship, patriotism and the new national aims be included in various religious curricula and in the popular education textbooks. As an educative agency with a far-reaching field and a strong influence over great numbers of impressionable children and youth, the Church will be urged to help in the spread of all kinds of patriotic propaganda. This will alarm many missionaries and seem to endanger the spiritual mission of the Church. How easy it is for us of the West to overlook the glorification of war and military heroes, the selfish patriotism and religious arrogance,



the guilty silence in face of great social and industrial wrongs, the supercilious attitude toward "the heathen" which marks a considerable extent of our own nation's religious teaching and to see the mote in China's eye. Rather should Chinese and Western servants of the Church in faith and in prayer take full advantage of the new situation and fearlessly study and teach the principles of Jesus in relation to social and national issues and to Christian international ideals. Because social attitudes and prejudices are deep-rooted in early influence and teaching, this phase of Christian education should have emphasis, in simple and concrete ways, from early childhood up. If this can be done, we need not fear, and China's coming freedom and strength will be a blessing and not a peril to the world.

10. But with the great need and opportunity for religious education which the Church of Christ in China faces, with the stimulus of unsolved problems and insistent demands for a new and better program, we must admit that the staff, training and equipment of the Church for the task seem, by comparison, pitifully inadequate. Whence the leadership, the workers, the tools for the program?

## II.

In view of these significant factors to be appraised and studied and of many more which will suggest themselves, what are some of the important steps in forwarding a new and vital program of religious education for China?

1. *Popularization.* This means far more than injection of new life into the existing Sunday School or other educative agency of the church. The place and aims of religious education must be so presented throughout the Church that there develops within it a compelling sense of responsibility for the coming generation, including those easy to reach and those difficult to reach. Christ and The Child must be central in the Church's thinking. The new program demands an intensive study of ways and means, of better methods of teaching and organization, of the psychology of Chinese childhood and adolescence, of the wider relationships of religious education to the old ethical education and home and social influences, and of the living needs of China and of the Church. The new program will demand a much larger place in the interest and effort of the local church. A prominent self-supporting church in Nanking appropriated last year \$18 out of its budget of \$1,946 for the Sunday School and its work for children. This, of course, did not include the primary school budget nor the time of the pastor given to children, but it shows that the church in its planning thinks chiefly of the adult community. Only in very recent years have missionary and native Christian periodicals begun to carry

articles on educational evangelism and the Religious Education Department of the church. The work of the National Christian Council's Committee on Religious Education, new Departments of Religious Education in colleges and Seminaries, an increasing number of Conferences and Institutes on Religious Education, and the beginning of original Chinese research in this field are encouraging signs. They show that we are beginning to learn from the appalling losses to the Church among the second generation of Christians. They show that we are not entirely satisfied with types which have been trained for membership and leadership in the Church and with the response we have made to the spiritual needs of childhood and youth. We are beginning to wonder whether we have given the youth influenced by our churches any adequate preparation for the perplexing new situations of to-day, whether in the fear of becoming merely ethical we have not often become merely pious and Scriptural, whether we have taken into serious account all the forces for and against us in secular education and social life, whether our "fruits" are justifying our "tree." Certainly, we are getting these days a new conception of the wealth of China's child resources, and the revolutionary changes that might take place in China through a wise, Christian program of moral and religious education which would enlist the brain and fire of the whole Christian church. When this readjustment in thinking and new perspective in program grip the minds and hearts of our leaders throughout the nation, the training of an intelligent church membership and the church's responsibility for bringing the children and youth of the nation into the Family of God will become as vital concerns as evangelistic broadcasting and the distribution of the Word.

2. Both for study of all the problems involved for demonstration in city and country parishes of better aims and methods, more *trained leaders and teachers* are essential. From the training centers in colleges and seminaries should come an increasing number of men and women familiar with the philosophy and technique of religious education. There are indications that the work of a religious educator in church or school will make an increasingly fascinating and compelling appeal to young men and women enlisting for life-time Christian service. Leaders are needed to experiment with new and better methods or to test old methods in a scientific way, to demonstrate community programs for evangelization through religious education that shall set the pace for other churches, to study the special needs of young life in industrial and rural communities, to make researches and investigations (as the National Committee of Y.M.C.A., Boys' Division is now doing) along the line of boy life and ways in China, to work out of actual situations Christian codes for daily life in the home, school and street. We need more research work of the type of Z. K. Zia's "Confucian Civilization," a

study of the Confucian background, and of Dr. C. S. Miao's studies in the moral and religious life of Middle School boys, which is only saying that the chief contribution will be from Chinese scholars and trained workers. But also the ordinary pastor and other workers who see the significance of their opportunity and who have some training in observation and teaching will, out of their intimate contact with the problem in numberless situations and out of their actual and various experiments, be able to contribute valuable data and suggestions.

3. One of the outstanding obstacles to improvement in the religious teaching of the churches is the lack of truly suitable *curricula* and teachers' helps. While the Bible is the center of any curriculum of Christian religious education, selection, interpretation and adaptation to the needs of various ages and groups is clearly essential. There is without doubt widespread dissatisfaction with the present material published by the Sunday School Union. The lesson sheets and helps with their copious notes contain much interesting and valuable subject matter, but it is the testimony of an increasing number of Chinese Christian teachers everywhere that they do not appeal in substance or arrangement to the Chinese mind. Even if the emphasis were shifted from the present Improved Uniform Lessons to the International Graded or any other Graded Series from abroad, it is a question whether what Chinese religious educators want and Chinese children need can be worked out within the arbitrary limits of an imposed series of lesson subjects.

An adequate curriculum for the teaching program of the Chinese Church will have to be worked out experimentally. Lesson courses edited in Shanghai or any other center, with constant contact with churches and workers and the revision of test and experience, are a waste of time and ink. Out of thoughtful attempts here and there to frame more suitable courses of study, out of actual and fruitful teaching experience, out of tested supplementary programs of worship, activity and service with religious education value will come the suggestions we desire and much of the lesson material we need and can use. The new text books should certainly be as attractive in form as the *Kuo-wen*, General Science, Citizenship and other Readers now used in most schools; they should be graded to both age and educational standard; and the arrangement should be flexible so as to make them adaptable to a wide variety of local church conditions. Such a series would naturally include vital Biblical material, suggestions for Christian projects and activities, instruction on the history and purpose of the Church, lessons for the development of Christian habits, attitudes and appreciations, Christian codes for the daily life, aids to private and family devotions, pictures, stories, songs; at the same time each text in the series should probably have a definite continuity of aim and

thought. The teacher's editions would include a richer selection of material to use and adapt and might also be elementary text-books in child psychology and teaching methods. The many diverse types in a Chinese parish add greatly to the difficulty of the curriculum problem, but this difficulty is only another urgent reason why energy and funds now spent on tracts and Sunday School material of limited value should be diverted to a more constructive effort to edit a graded series for religious instruction in the Chinese church. Here, as in the planning of the school curriculum, the church will need the constant counsel and co-operation of wise Chinese educators as well as the experience of trained workers in the field. Before long, many local churches will be asking for a small selected library of graded curricula, Christian literature, Bible Study helps and teacher-training material to guide and inspire them in their diversified task.

4. Both the fact of this diversity and the fact that a new program of religious education must begin with the existing situation point to the need for *reevaluation and better co-ordination of present educational agencies in the local church*. A group of church workers was recently asked to list these agencies in the order of their importance and contribution toward Christian nurture. A comparison of the lists showed that there was wide difference of opinion as to the relative value of the many and varied activities now engaged in. A rural church might want a very simplified program, while a strong city church might find a place for all these types of religious education provided the program is well correlated and supervised. In any case the different phases of the work should reach different groups and not all impose on the same nucleus of faithful Christians or school-children, and there should develop increasingly a consciousness of unified interest and purpose.

(To be continued).

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## Self-Support

MRS. J. C. GRIFFITH

**I**N considering this question of self-support it may be well in the beginning to ask ourselves what are the underlying principles upon which missionary work should be carried on. Is the making of converts to the Christian faith the only important thing? Is the method by which this is accomplished a matter of comparative indifference?

To many of us who come from Western lands the natural and easy thing would be to organize and finance a great propaganda. We see our objective and want to drive for it with all the force we can



muster. We are impatient of delays. We see forces human and material which we believe we can use to attain success, and we are ambitious to organize them into a grand drive for the extension of the Kingdom of God.

Moreover, when we compare the economic conditions in this country with those in our home lands, and the poverty of the people among whom we labor with the wealth of the churches which we represent, some of us may feel that the generous, nay, even the Christ-like thing is to finance the undertaking ourselves, rather than ask these poor converts to contribute anything out of their all too meagre earnings.

And just here lies our danger, for a pursuance of the policy outlined above, ignores certain human factors, which ultimately refuse to be ignored. We are dealing with men and women, not with machinery, and there is nothing more certain than that the missionary who fails to train his converts in all that makes for a sturdy independence, is exposing his work to the prospect of ultimate failure.

What then are some of the reasons for urging the necessity of Self-support?

*First.*—It is a test of the genuineness of the faith of those who desire to enter the Christian church.

Have we not all, on occasion, heard Bible-women or evangelists when addressing non-Christian audiences, advance as a reason for accepting Christianity, the fact that they can no longer be compelled to pay temple dues, and other exactions connected with idolatrous practices? This low, dangerous inducement could not be held out were converts expected from the beginning to contribute at least as much to the cause of Christ, as they formerly spent in the worship of idols. Not only so, but the abandonment of wasteful, hurtful and enslaving vices, and the conversion to a sober, industrious life, together with advantages which come from connection with the Christian church, lead inevitably to improved financial conditions, and surely it is not too much to expect acknowledgment of this, by increased contributions as the Lord prospers them. Let us beware of presenting Christianity as a sort of Pullman car, in which they may have a free ride to Heaven. Let us rather, as did St. Paul, present it as a Christian warfare, warning them that through much tribulation they must enter the kingdom.

*Secondly.*—Self-support fosters a sense of ownership.

Here again, our easy, generous policy of assuming all, or nearly all the financial burden ourselves, (a policy to which we are all more or less inclined, especially in our earlier years on the mission field), bears evil fruitage. Its psychological effect is to make converts look upon the Church, as a foreign enterprise, for the success or failure of which

they are not at all responsible. They believe its doctrines, and approve its operations, but not giving and working regularly or adequately for its maintenance, the inevitable result is a failure to feel that the church is *theirs*.

Now, the importance of a sense of proprietorship in stimulating these young converts to zeal and effort for the extension of the church, can hardly be over-estimated. Investments and interest mutually stimulate each other. The more invested in work and money, the greater will be the interest, and the greater the interest, the more will be invested. It is so everywhere. The successful church in the homeland is the one which has been able to provide for each one of its members, some share in its activities.

*Thirdly.*—Self-support goes far toward removing the stigma that Christianity is a foreign religion.

We are all only too familiar these days with the charge that "Christianity is the forerunner of imperialism and foreign exploitation." Some of the grounds for this impression, false though it be, are not far to seek. In a recent number of the *RECORDER* one of China's leading Christians writes,—“The fact that millions of dollars are being poured into China from England and America for the support of Christian institutions is simply incomprehensible to those who are not Christians. Upon what other theory, but that this money is being utilized to break down the natural resistance of the Chinese, and further the work of foreign exploitation, can they explain this matter to themselves,....

.....  
The very generosity of the Mission Boards convinces some Chinese of the ulterior motives of the Christian missionaries.”

“In the course of a discussion with a group of students, the well known fact, that a certain school in Shanghai was receiving a subsidy from a Russian Soviet agent was mentioned. One student immediately replied, “Well, do not America and England finance schools all over China? Do not those schools spread propaganda favorable to those countries? Why is it wrong for Russia to do it, and right for America and England? The ideals and principles of capitalism are taught in the mission schools, just as the ideals and principles of Soviet Russia are taught in the school in Shanghai.” Persons who have little or no contact with Christianity cannot be expected to make a distinction, or even see that a distinction exists.”

Is it a matter of surprise that the leaders of the anti-Christian Movement say of the Christian church. “It draws people into its membership by material temptations,” “It is largely composed of eaters of religion and hypocrites”? Obviously, the only effective reply to such charges is self-support, with its logical accompaniment, self-government.

And *lastly*.—It is of the very genius of Christianity that it should be self-supporting. If as we proudly boast, Christianity is a religion suited to all ages, conditions, and climes, if it is a life to be lived, not a set of doctrines to be promulgated, then in the spiritual realm as in the natural, it must in the very nature of things become self-supporting, self-governing, and self-propagating.

How then is this to be achieved? If you are fortunate enough to belong to a mission that is beginning work on virgin soil, let me urge upon you with all the emphasis possible, that from the beginning you keep steadily and persistently before you this goal of self-support. Be content to make haste slowly. Avoid all hothouse methods, but let the growth be a natural development of the spiritual life within. Training there must be, especially along the line of the two Christian duties most vitally related to the rooting and spreading of the church, namely, witnessing and giving. To teach converts this latter duty, as we must, and yet set before them no definite and worthy object for their support is to defeat one's purpose, and at the same time injure a spiritual faculty instead of developing it. It dwarfs their spiritual lives from the very start.

Moreover, the need to which they contribute should be both constant and increasing as well as worthy, so as to maintain and develop the spirit of liberality.

And to be most effective, this training must begin as soon as the new convert comes into the Christian church. A correct reaction to his privileges and responsibilities as a Christian, can be produced only gradually. It cannot be suddenly imposed upon him, especially after years of drift in a wrong direction.

How then should we propose to establish the Christian church in China? The value of, nay, the necessity for a native Christian colleague in facilitating approach to a people whose language, customs, and modes of thought differ so greatly from our own, cannot be gainsaid, but just here there is need of caution, for not only must we choose wisely, but the salary paid, must be such, as on the one hand, not to do any injustice to the worker employed, or, on the other, to set a standard prejudicial to the future interests of the church. A member of one of the oldest missions in North China, himself the son of a missionary, sadly admitted that the artificial scale of salaries adopted in the mission to which he belonged, had seemingly made impossible any advance toward self-support. While the mission had been developing its generous scale of salaries, and evangelists and other agents were being paid entirely from foreign funds, the Chinese church-membership had seen no reason to object. But as soon as the subject of self-support was broached they immediately disclaimed either the power

or the duty of trying to follow in the path which the mission had established.

And, unfortunately, such a policy affects not only the mission directly concerned but surrounding missions soon come to feel its baneful influence. We wonder how many missions here represented have lost workers, because of material inducements held out to them by contiguous missions, and that without any reference to the character of the worker, or to the convenience of the mission from which such worker came.

We have no hesitation in characterizing the above action as prejudicial to the highest interests of the cause of Christ in this land. Its disastrous results will in the final analysis be felt most keenly by the mission following such a mistaken policy.

Admitting therefore, the necessity for a few evangelists and Bible-women, employed by the missionary, in the initial stages of mission work, let this be recognized as merely a temporary measure, not as a permanent policy. Small groups of converts, scattered over a considerable area, may at a very early stage, be organized into circuits or charges, choosing their own church officers, and encouraged to call and be responsible for their own evangelistic leaders, receiving where necessary a diminishing grant-in-aid for a limited period of years, after which the charge shall become financially independent. Each charge may have two or three places of worship provided of course by the local Christians, which in turn, as they grow in strength and numbers, may become centres of smaller circuits.

A stationing committee composed of Chinese and missionaries for each large area, may assist in making the necessary adjustments, and may fix the minimum salary to be paid which will naturally be slightly in advance of the maximum grant-in-aid.

Reciprocity in service, and mutual helpfulness in every way, must be an ideal kept constantly before the minds of the out-stations. They should be taught and urged to plan for the evangelization of the *whole* field. Christians should be led to feel their responsibility for helping in such work, by contributions of time spent in preaching, teaching or other forms of service suited to their several capacities.

Difficulties there will be. New converts, many of whom have not had the advantage of an early education, will naturally feel very diffident regarding their qualifications for their new duties and responsibilities, but they learn to do by doing, and to give by giving. Moreover the missionary freed to a considerable extent from the direct work of evangelism among the non-Christians (a work which in most cases can be done better by the Chinese) is now free to devote more time to the training of leaders. Bible-schools for men and women may be established and classes held for evangelists and church officers at seasons of the year best suited to their convenience.



In one mission, in which the above plan has now been in operation for about ten years, the growing sense of responsibility for, proprietorship in, and ability to manage their own church affairs, on the part of the Chinese, has been inducing a new and welcome development along another line. As is well known, the Chinese Government is far behind in its educational work, and has schools in very few towns and villages. The Christians have therefore conceived an ambition to establish a day school at each place of worship. In some cases these have developed into boarding schools, and have advanced to higher primary work. Wherever circumstances justified and funds permitted a Union Educational Committee of Chinese and missionaries made small grants to help congregations realize these educational ambitions for their children, with the result that in a district embracing five counties there are now about seventy of these schools, giving a fairly creditable primary training to hundreds of children. All the school trustees, teachers and supervisors are Christians, and the total cost to the mission last year was about \$600 Gold.

Other benefits have been incidentally mentioned, but may we in conclusion seek to summarize a few of these.

*First.—To the missionaries.*

(a). The policy herein outlined removes from their shoulders the burden and anxiety of constantly endeavoring to adjust certain financial matters, concerning which it is almost impossible for them to secure all the relevant facts, thus freeing them for their true spiritual work.

(b). It would lessen or entirely remove a very fruitful source of friction between missionaries and Chinese workers.

*Second.—To the evangelists.*

(a). It would furnish an opportunity for them to receive pay according to each man's worth. The unfit or unfaithful would naturally drop out, while the more worthy and capable would gravitate toward the more important and responsible positions.

(b). It would prove a stimulus, not only to ordinary faithfulness, but also to special effort to improve his own position by enlarging the Christian community. Here, however, some degree of co-operation and supervision upon the part of the missionary will be necessary to avoid relaxing of the standard required for admission to the church.

(c). It would give him a more honorable position in the eyes of the Chinese, as he would now be a leader chosen by their own people, not a paid agent in foreign employ.

*Third.—To the Christians.*

(a). It trains them to give and labor for the Lord's work.

(b). It teaches them to manage their own affairs, by a progressive development both in the handling of money, and in the proper oversight of Christian work. They would also learn to work together.

(c). It teaches them by a powerful and constant stimulus to regard the church and its interests as theirs.

(d). Being required to support their own work would safeguard Christian communities from false professors.

(e). It would make impossible the sneer so often levelled against church-members, that they are "rice-Christians" and under the domination of foreigners.

In short, increased self-respect, joy of ownership, sense of responsibility, willingness to contribute, ability for leadership, impulse to initiative, are all the legitimate fruitage of that better approach to the evangelistic problem, which is more and more forcing itself upon missionary attention. Probably there are few questions which bear a more intimate relation to the successful consummation of the whole missionary enterprise than does this one.

While it is not claimed that self-support is a panacea for all the ills that missionary life is heir to, its advantages are so real and enduring, that we have no hesitation in commending it to your thoughtful and prayerful consideration.

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## Chinese Poetry

SOPHIE S. LANNEAU.

"My eagerness chases the sun and the moon,  
I number the days till I reach my home,  
The winds of autumn, they wait not for me,  
But hurry to Loyang where I would be."

**S**O did Wei Ch'eng Ch'ing express, a thousand years ago, the feelings of some of us when we count the days till a certain steamer leaves Shanghai, or a train stops at a certain station in America. He knew all about how we "number the days" or months. He did not happen to know us of course, and he had never heard that there was going to be an America. But he had a heart that turned to his home, even as we, this Chinese poet of long ago, and he put his heart-beats into words. Four short lines, only twenty syllables, but they are throbbing yet, through the centuries. That, it seems to me, is what poetry is, the human spirit pulsing, caught in words; and judged by that test Chinese poetry finds its place with the true poetry of the world.

It has taken a long time for the West to discover this. There are some moth-eaten volumes in the Library of the Royal Asiatic Society in

Shanghai, of the date 1829, containing a long paper by J. F. Davis on "The Poetry of the Chinese." This is the oldest treatise in English that I have found. It shows deep scholarship, and it sets forth the technique of Chinese poetical composition most ably, but I must say, it makes dry reading. The conclusion, written nearly a hundred years ago, expresses the conviction that "some efficient way of increasing our acquaintance with Chinese poetry is perhaps one of the greatest desiderata in Eastern Literature." It was forty years after that before Legge's famous work on the Chinese Classics was published, giving to the world the translation of the "She King" or book of Odes. That was 1871, and he had the same thought as Davis when he stated his desire "to provoke some sinologue to undertake the extensive treatment of Chinese poetry, which deserves much more attention than it has yet met with from foreigners." This desire began to approach its fulfillment when Giles, twenty-five years later, came forward with his translation of "Chinese Poetry in English Verse" (1896). From that time on the task begun by scholarly missionaries has been carried on by others, French and German writers as well as many British and some Americans. Although there has been on the whole a long and sustained effort on the part of the West to unlock the poetic treasures of the East, it is only in the last few years that those treasures have been brought out in lavish profusion for all to see.

One day early in 1918, I picked up a "Literary Digest" and turned to the poetry columns. I remember now the thrill with which I read, for the first time in my life, several beautiful Chinese poems beautifully translated. They were by some New York man whose name I forget. That summer a friend gave me a copy of "Gems of Chinese Verse" by W. J. B. Fletcher, British Consul at Hoihow. The next year, 1919, saw the publication of Arthur Waley's "170 Chinese Poems," and only in 1921 the work of Mrs. Ayscough in Shanghai and Amy Lowell in America was given to the public in the volume entitled "Fir Flower Tablets." Then there are Budd, Cranmer-Byng and others whom I cannot mention, and we have yet to look forward to the results of the work done by Witter Bynner, work which he has described in most charming fashion in the magazine "Asia," December, 1921.

How these men and women have accomplished what they have, this unlocking of Chinese poetry for the poetry-lovers of the West, is to me a mystery and a marvel. Giles, with all his learning, says bluntly, "A Chinese poem is at best a hard nut to crack." It is. It is impossible. All honor to these courageous souls who have done the impossible.

It may be worth while to try to express this impossibility in terms of my own experience. I wanted to see if I could read a little, even a little, in the original, and get the atmosphere, the feeling of it, for

myself. Fletcher's volume has the Chinese text printed along with the English translation, so I started with that. I set out on the first of October, last fall, to read one poem a day, picking out the shortest and easiest ones to start on. They were delightful. Then one of our school-girls gave me a set of six volumes, with notes, all Chinese. It was even more fascinating to read the literary criticisms of a Chinese editor on some poem that was within my comprehension. But the easy ones got hard to find. My poem-a-day idea vanished into the limbo of other good resolutions, and became hardly a poem a month.

The difficulty lies, first of all, with the character. Is there any other invention of the human mind which can arouse such passionate feelings of alternate delight and despair as the Chinese written language? There are times when a line of Chinese characters seems to me like a string of amber beads, holding fast and yet giving out a perfect fullness of living light and beauty. There are other times. What I feel at those other times makes me recall how Sydney Smith said he "begrudged strong language to the Devil." He must have been unconsciously speaking for missionaries wrestling with Chinese. Now if the human mind evolved this system of writing, of course the human mind can master the reading of it. But the time-element, not to speak of anything else, enters in, and the average missionary with average capacity gets just so far, and finds himself hopelessly blocked. It is anything but comfortable to submit to the necessity of remaining a semi-illiterate in a land of literature. I submit rebelliously, though the rebelling is as futile as the efforts of a captive bird beating its wings against iron bars.

The difficulty of Chinese poetry, aside from the characters, comes next with the structure of the lines, as Giles puts it, "lines of monosyllabic root ideas, without inflection, agglutination, or grammatical indication of any kind, the connection between which has to be inferred by the reader from the logic, from the context, and least perhaps of all from the syntactical arrangement of the words."

The next difficulty comes with the content of this vehicle which all but refuses to convey anything in a Westerly direction. That content, of course, is the content of the Chinese mind and heart. It has the basic elements of human nature and human experience, and so, when understood, makes its universal appeal. But the groundwork of that experience is in life as lived by Chinese folk, heroes, peasants, princesses or poets; and every one, of necessity, had a "local habitation and a name." Oh! those names! Those historical allusions to persons and places! Those legendary tales! Those ancient customs or beliefs, those fancies bred of fairy lore, concealed in a turn of a phrase, in some mere fragment of a hint, in some evanescent flavor of the verse! My few attempts to overcome this difficulty ended in ignominious failure, but



not less to two or three Chinese teachers whom I consulted than to myself. I have gotten the impression that, much as they prize their own poetry, it is hidden treasure to a large proportion of Chinese, even of the educated classes. After all, this should not be surprising. As Pancoast says in his preface to "Standard English Poems," "The truth is that an appreciation of poetry at once fine and liberal, combining susceptibility to beauty with a vigorous intellectual grasp . . . is rarely attained even among what are called the educated classes . . . Poetry may speak from the heart and to the heart:—but we must remember that it is also a difficult and highly technical art . . . and that it frequently demands for its interpretation both a substantial basis of learning and an unusual penetration of mind. In a word, it is by the systematic and strenuous study of poetry, by sedulously training ourselves to view it in all its historic and human relations . . . it is only by this that we can hope to win from it those great benefits that it is so peculiarly fitted to bestow."

Here is an Englishman (linguistically speaking, at least) talking to his fellows about the literature of their native tongue. Glorious and rich as he rightly declares English poetry to be, its wealth of human experience is mostly confined to the narrow limits of an insular race "cribbed, cabined and confined." (I have not forgotten "Rule Britannia! Britannia rules the waves." I have not forgotten that borrowed inheritance from the "glory that was Greece and the grandeur that was Rome.") But I repeat—mostly confined to the narrow limits of an insular people and to a range of time that is scarcely more than three centuries. (This does not go back to Chaucer, since Pancoast begins his collection with Spenser.) If this be the case, how much more necessary should Pancoast's "strenuous study" and "sedulous training" be for one, especially an alien, who would learn to understand Chinese poetry, poetry covering a range, not of three or four hundred years, but of twenty centuries, poetry whose Golden Age was a thousand years ago—but which is fresh and living to-day; poetry which mirrors the vast experience of a race that might almost claim a continent as its home. Again, I say, all honor and gratitude to Chalmers and Legge, to Waley and Bynner, to Mrs. Ayscough and others for what they have dared and done.

It seems proper at this point to take up the form and structure of Chinese poetry. Gunnere says in his "Handbook of Poetics," "Rhythm or metre is the distinguishing and necessary mark of poetry." It was a surprise to me, in the vagueness of my ignorance, to find Chinese poetry so marked by rhythm. A bit of doggerel will serve as well as a real poem to illustrate the point. Your ear will detect the rhyme as clearly marked as the rhythm.

公冶長公冶長 一隻羊  
歸而吃肉 我有腸  
僚吃我腸

Here is another example, a real poem by one of the famous poets, Po Chui I.

一道殘陽鋪水 中  
半江瑟瑟半江紅  
可憐九月初三夜  
露似真珠月似弓

In Chinese poetry of course every syllable is a word in itself. There are lines of only two syllables, there are lines of three syllables, as in the "Three Character Classic." (三字經) The oldest poetry of all, that of the Book of Odes, (詩經) is in lines of four words. Though there are irregular forms in songs and roundelays, as a general thing a Chinese poem is made up either of five or of seven words to the line. If of five, there is a caesura or pause after the second syllable, as in this:—

春眠不覺曉  
處處聞啼鳥  
夜來風雨聲  
花落知多少

Fletcher translates this under the title "Springtide Dreams."  
(Spring as a symbol of love, Flowers as a symbol of fair hopes.)  
"In springtide dreams the dawn is sweetly drowned;  
Till everywhere the songs of birds resound.  
I heard last night the rush of wind and rain.  
How many Flowers have fallen to the ground?"

If the line has seven syllables the caesura comes between the fourth and fifth, as in

大提女兒郎莫尋  
三三五五結同心  
清晨對鏡理容色  
意欲取郎千萬金

I picked this out to illustrate structure because it has characters so easy to recognize, not for the meaning, but here is what it says,

"The maidens of Da Di Town have not yet found husbands,  
By threes and by fives they band themselves together with one  
heart,  
In the clear early morning before the mirror they touch up the color  
on their faces,  
Thinking and desiring to get them husbands with ten thousand  
thousand (pounds?) of gold."  
That for the girls of twenty centuries ago!



ONE OF FOUR MEN'S DORMITORY BUILDINGS ON THE NEW SITE OF YENCHING UNIVERSITY, PEKING.



A RECITATION HALL ON THE NEW SITE OF YENCHING UNIVERSITY, PEKING.



YENCHING UNIVERSITY, PEKING, NEW SITE. OFFICES OF THE WOMEN'S COLLEGE  
IN FOREGROUND; WOMEN'S DORMITORIES IN BACKGROUND.



ONE OF THE TWO SCIENCE HALLS ON THE NEW SITE OF YENCHING  
UNIVERSITY, PEKING.



Now to get back to structure. Although every syllable is a word, there are compound terms of two syllables. The seven-word line is divided by the caesura into two sections, the first consisting of four words, the second of three words. The first section of a line generally consists of two compound terms not as the name of a city, maidens, three and three, five and five. The last section of the line generally has one compound term with a single syllable placed either before or after it. In the five-word line the first two syllables are a compound term.

*(to be continued.)*

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## Ideals of a Christian Missionary Institution in China\*

T. T. LEW

Our honored guests, members of the Board of Managers, members of the Faculty and of the Graduating Class,

LADIES AND GENTLEMEN:

We are here to celebrate the graduating exercises of the 7th session of Yenching University, together with the opening exercises of the 8th session.

It is customary on this occasion to relate in an outline way the progress and development of the University during the year which now closes, and state to you the plans for further development which we shall work for in the year which is ahead. I shall not attempt to do this. You will find some of these facts in the President's and the Deans' reports and the various Bulletins issued by the University. I shall, however, take this opportunity to review with you in a very hasty way, the ideals for which this University stands, and for a few moments' time examine whether in the past year we have been faithful to these ideals. What, then, are the ideals of this University? So far as I, personally, am able to see and appreciate, there are four outstanding ones.

Yenching University aims to serve China as a truly Chinese institution. The University was founded by missionaries of several nationalities, who founded several colleges, some of which made their beginnings before the introduction of the modern educational system in China. With a prophetic vision and a genuine love for China, they started their work with small beginnings, and gradually developed into full-fledged colleges. With nobler vision for greater work and higher efficiency, these colleges united to form the present institution. Thus, the beginning of the University was made in the days when we

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\* Commencement address delivered before Yenching University, 14 Sept. 1925.

Chinese were not appreciative of modern education, but by their patient devotion to their task, they gradually won many appreciative hearts and developed friends of like minds among the Chinese. Gradually they developed Chinese co-workers in their labor, and since the reorganization, and under the able leadership of our beloved President, Yenching University has been characterized by many as an institution which is leading the missionary education in China in a definite and explicit policy, viz, making the institution, as rapidly as possible, truly Chinese. This is evidenced by the increasing number of Chinese members of the staff, with equal ranks and position of honor as their foreign associates, according to their gifts and training. In the last few years, positions in the University Council, and in administrative offices have also been open to the Chinese colleagues. The foreign colleagues have shown their Christian spirit in full support of this policy, by electing to the positions of Deanship, their Chinese co-workers. The inauguration of Professor William Hung, of the School of Religion, to the Deanship of the Men's College of Arts and Sciences last year, made three Deans out of four of this University, Chinese. This one event during this past year has made the year worthy of remembrance, for among the foreign members of the staff, men of seniority in experience and in their services to the University, of maturity in scholarship and honored for their achievements, have shown unusual willingness to give encouragement to the Chinese, and particularly to the younger Chinese members of the staff. They stepped aside in order to give the latter a chance to learn, hoping thereby to develop a Chinese leadership. They have added to this self-abnegation, faithful co-operation and loyal support to the younger Chinese whom they have elected to the positions of administrative responsibility.

This policy of making the institution truly Chinese is further evidenced by the rapid development of the Department of Chinese. We have gone farther than our limited resources permit, and thoroughly reorganized the Department, giving full recognition to the services of men whose chief contribution to the University is the teaching of Chinese culture.

This policy is further evidenced by the decision of developing our University library, giving one-half of the library income during the year to the acquisition of Chinese books.

These are simply samples of what Yenching University has done in this past year. They are but the beginnings of a greater future. It is hoped that the institution will soon be registered under the Chinese Government at the Ministry of Education; and as rapidly as, and in proportion to, the increase of Chinese leadership and financial support available, the institution will rapidly become Chinese not only in the sense of its service to Chinese students, but it will become an integral

part of the national life of the people, coexistent with the Chinese national aspirations, and rendering services which will meet the full expectations of the nation.

In the second place, Yenching University stands for academic discipline. By a combination of historical experiences, and national and local circumstances, political, financial and otherwise, the state of discipline in the schools and colleges of China to-day is not what it should be. Authorities of educational institutions throughout the country have found it a serious and delicate problem to maintain right discipline.

Yenching University has always stood for a policy which would give full opportunity to the development of the students' initiative and practice in leadership and self-government. It aims to lead the students and to help them in such a way that when they finish their academic career, they will find themselves able to take the responsibility of leadership in their future careers. *It is a policy which always turns a stern countenance toward anything which does not befit the deportment and character of a Christian gentleman.* Every student is under the strict supervision of the University authorities, so far as such supervision is possible in a growing institution. *At the same time, this policy emphasizes individual and group responsibility, self-control, mutual help and co-operation.* It encourages and gives direction to student activities, through which instruction in practical citizenship is given. Problems of actual life are used as exercises for such training. Thus, a charter was granted to the students to form a Student Self-Government Council, which has, in large measure, helped to maintain discipline in such a way that discipline is not something imposed upon them from without, but something grown and developed with their own will and the legitimate use of their freedom.

In this past year the educational institutions throughout the country have gone through some critical experiences. The Student Movement has called on the students of the whole country for a general cessation of class work in order to devote their time to patriotic demonstrations and other undertakings. It is the policy of the University to respect an expression of patriotism which is genuine and not under an influence which finds its source in ulterior motives, or under the influence of ruthless propaganda. It was definitely pointed out to the students that the University would not allow any cessation of work which meant escape from duties or shrinking from unfinished tasks. The students responded to this disciplinary measure just as we expected. The Students' Council decided that no student would expect any credit which he had not fully earned, and that they would sit for every examination which is required; and what is more, that no one would be allowed to sit for examination until he had made up all classes which he had lost on account of the Student Movement work. On this understanding, the

University granted permission to the students for the suspension of classes and the postponement of examinations during the last weeks of the term, and the University closed for the summer vacation according to the regular calendar. It opened earlier than usual this fall. All students returned, made up all the work which they had missed, and then took their final examinations.

That is why, this evening, we have our graduating exercises and opening exercises at the same time. In facing this problem, institutions throughout the country have employed different solutions. Some institutions have allowed students to graduate without examinations; others on the records made up to the time when the Student Movement began in June. Others required an essay or a thesis in place of the regular examinations. But Yenching has not allowed any student to get credit for any of his work unless it has been fully completed and has met all the requirements.

That the students responded readily, not through coercion, nor with any threat of punishment, but through deliberation and reasoning to arrive at a decision with free will seems to me to be a clear indication that proper academic discipline has become a part of the accepted life of the students of Yenching.

In the third place, Yenching stands for international co-operation and understanding. The University was founded by friends of China from Europe and America. Thus, it was built upon a solid foundation of international good will. Its development and maintenance is made possible by international co-operation. Its daily life is a laboratory exercise for international comity. In this world of strife and misunderstandings, such an experiment in promoting better understanding, good will and mutual help between different nationals is extremely important, and it carries with it the promise of a new world of equality and fraternity. There has been much discussion in China about educational institutions under Christian missionary auspices, and some question whether they should have a place in China. It is my confident belief that if the missionary institutions make it their definite objective to serve China and her best interests, and put themselves under the direction and supervision of the proper authorities of the Government, the same as any other Chinese institution and if such institutions in all their plans think for and strive for the development of loyal and patriotic citizens of China, then they should and will surely have their place in the general educational system of China. If this is true, an institution like Yenching, which does strive to fulfill these requirements, will not only stand side by side with Chinese institutions and make equally important contributions, but will also have a special contribution to make, namely, the promotion of better international understanding, which is the basis for international good will.



Yenching University in the past year has taken a significant step in this direction by establishing a new relationship with the North China Union Language School. By this new arrangement that School has become the Yenching School of Chinese Studies, through which nationals other than Chinese are given excellent opportunities to study the Chinese language, literature and philosophy. This newly affiliated School is looking forward to an important program of making serious study of Chinese culture and civilization, and takes upon itself the worthy task of interpreting the same to the people of other countries.

The former members of the staff of Yenching University have in the years past, each in his or her own way, interpreted China to the Western nations, and through that have rendered significant service to China. With this new step taken by the University, we can confidently hope for a yet larger service in the future.

Lastly, Yenching University stands for Christian ideals of service. *Yenching is first and last a Christian institution.* Yenching aims to serve China not only by furnishing opportunities of education to the young men and women of China, but also by making it a special duty to give an education which aims to give all those who come the opportunity to know the saving power of Jesus Christ, in Whose Name the institution was founded.

So the University has always put great emphasis on religious education. In the last few years no effort has been spared in the reorganization and building up of its theological school, whose aim is to furnish men and women for the service of Christian religion. The University has endeavored to secure the best men and women available in the country to take part in its teaching, and the quality of the individual members of the staff of the School of Religion has justified the serious efforts the University has made. This is evidenced by the fact that the Men's College chose its Dean from the staff of the School of Religion, and the University has chosen from the same staff several department heads. The staff is far from being adequate, and the equipment is far from being satisfactory, but much advance has been made in this past year in the reorganization of its curriculum and the further raising of its standards. Additional efforts are being made toward securing more Christian leaders to serve on its faculty.

Another important step was taken by definitely placing the responsibility of the religious instruction of the whole University upon the staff of the faculty of Religion. With the enlisted co-operation of members of the other faculties, they will, from now on, have full charge of all the religious teaching of the University.

The prominent part which the members of the different faculties of the University have taken in the local and national Christian move-

ments is an evidence that Yenching University has been not only faithful to its primary purpose, but that it has grown with it.

Looking forward to the new year of opportunities before us, we hope that these four ideals will continue to be our guiding stars. By the Grace of God and with whole-hearted co-operation from all of those who are interested in her present development and future achievement, Christian friends in Europe and America, members of the Board of Trustees and of the Board of Managers, and members of the Faculty, together with a growing host of appreciative and co-operative friends among the Chinese public, a greater year is ahead of us.

Thus briefly, and in my inadequate way, I present to you some of the salient facts of the University in this past year, and with them the greetings and welcome of the University on behalf of the President, who is compelled to be absent abroad.

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## The Christian Way Out

American Church Mission,  
Kuling, China, August 22, 1925.

To the Rt. Rev. Thomas F. Gailor, D.D.,  
President of the National Council,  
281 Fourth Ave., New York, N.Y.

RT. REV. AND DEAR SIR:

In view of the serious situation which has recently arisen in China, and its intimate relation not only to the future peace of the world, but more particularly to the success of Christian missions in the Orient, it would seem the duty of every Christian to do all in his power to bring about a just solution of the difficulties. In the hope of aiding American Churchmen to gain that true understanding of the issue involved which is essential if wise action is to be taken, we, the undersigned, missionaries of the American Church in China, seek, in the following open letter to you, to state what we believe to be certain important factors in the present unrest in China, and the spirit in which alone the problem can be permanently solved. We do not profess to speak for the whole missionary body, but we are confident that we express substantially the view of many of our fellow-workers.

Although in the present time of emotional stress and international misunderstanding, it is exceedingly difficult to think dispassionately, yet it is essential that men of good-will should endeavor to do so if improved conditions are to result.

We believe that the Chinese are correct in saying that the present wide-spread ill-feeling is due fundamentally to a sense of grievance which

the Chinese feel, owing to grave injustice suffered by their nation in the past at the hands of foreign Powers, and that the only permanent and satisfactory solution is one which will remove that sense of wrong by generous and large-minded action on the part of those same Powers. Such factors as Bolshevist propaganda, and student anti-Christian agitation are undoubtedly contributory causes of the present unrest, but it is abundantly plain that there are tens of thousands of Chinese quite untouched by these influences, who are, nevertheless, smarting under a sense of injustice.

We desire to record our conviction that the attitude of all foreigners in China should be of a character becoming guests in the home of a friend, that is to say, courteous and considerate, especially as we recall that in the countries from which many of us come there are restrictive laws against the residence of Chinese. The failure of many foreigners to make any serious effort to understand Chinese civilization, with its riches of history, poetry, philosophy and art, breeds an attitude of racial pride, which is rightly resented by a people of such established culture as the Chinese. We deplore, with a recent writer, "the attitude of arrogant superiority . . . with which many members of the Western communities in the Treaty Ports, with, however, notable exceptions, habitually regard and treat the Chinese in their own country." Our enthusiasm for the material and spiritual accomplishments of Western civilization should not blind us to the high intellectual and spiritual attainments of the Chinese.

In this connection we should like publicly to express our gratitude for the unnumbered acts of kindness we have received from Chinese friends. No one can live for long in close contact with the Chinese, and fail to recognize their innate spirit of courtesy, their responsiveness to kindness, and their high capacity for friendship.

It is in the sealing of such bonds of fellowship that we wish to place our trust for personal protection. He who is among friends needs to carry no gun at his shoulder. Physical force is a protection only so long as it can inspire fear. It cannot displace hate, but rather inspires and increases it. The stronger the bonds of friendship and love, based on mutual service, the less need is there for force. We should recognize that our use of force is the measure of the feebleness of our love.

In the present disturbances in China the places where foreigners have been chiefly subjected to the attacks of angry mobs have been in almost every case those where gunboats, or other symbols of foreign force, were close by. It is open to question whether foreigners were not less safe in a foreign concession just because concessions drew the violence of the Chinese. All through this great land of China, in hundreds of places where foreign missionaries have been at work, far

from the possibility of any foreign military protection, the protection of the Chinese officials and police has been such that not one single life has been lost. A foreigner was fatally shot on the borders of the foreign settlement in Shanghai, another was killed on the outskirts of the concession in Hankow, and another lost his life in the concession at Canton, but so far as we are aware no foreign life has been lost in places far removed from foreign military influence. As one of our Anglican Bishops said, after having come without incident two weeks' journey through inland China, "I have spent twenty years in China, and have never lived within four hundred miles of a foreign gunboat."

The great missionary heroes of Church history, ancient and modern, have not required a guarantee of personal security before volunteering to preach among the heathen the unsearchable riches of Christ. St. Augustine in England, St. Boniface in Germany and Livingston in Africa, to pick these three names at random, did not carry on their labors for the Prince of Peace under military protection, and we who write this letter are prepared to see the withdrawal of foreign gunboats from the interior waters of China, resting our safety on the providence of our Heavenly Father, and on the goodwill and protection of the Chinese. In preaching a Gospel of the triumph of love over force, of right over might, we are increasingly convinced that our case is immeasurably weakened by our connection with rights and privileges gained and maintained through the use of foreign military force. We therefore, wish to free ourselves from such rights and privileges, and to this end express our desire to waive the special privileges of extraterritoriality. We are willing to be governed by Chinese laws, and in case of danger to our persons or property, we desire no other protection than that afforded by the Chinese authorities. In case of personal injury or death we wish our government to make no demand for punishment or indemnity. We would make our appeal for a more earnest effort on the part of all Christians toward the upbuilding, through justice, conciliation, and humility, of that spirit of fellowship and love, which will make appeals to force increasingly unnecessary.

As American citizens we desire to express our respectful appreciation of the high-minded attitude taken by our President during the past few months in the negotiations between the Powers vis-a-vis China. In the face of the evident opposition of other Powers who would indefinitely postpone consideration of China's demands, our Government has consistently sought to win for China an impartial hearing and just treatment.

To-day is not the China of a generation ago. It would seem inevitable that the period of profound transition through which China is passing should be a time of unrest. The present intellectual and cultural changes in China are a more far reaching *Renaissance Movement*



than that of the 15th century in Europe. Further, there is taking place a *Reformation in religious thought* more radical than the movement of the 16th century, associated especially with Luther. In addition, China is in the midst of *political changes* more profound than those of the French Revolution, or the American fight for independence. Superimposed on all this, is the *industrial transition*, made more acute than in the West by the impact of Western Powers, with all their developments of science, and immense financial power. Each of these changes, which in the West came largely as slow evolutionary processes, separated by centuries, are intensified in China by being concentrated within a decade or two. It would not be strange if the taking in of countless new ideas from the West, together with the re-evaluation of many of the old ideas in China, should cause temporary indigestion. Nevertheless, in spite of the apparent chaos in China to-day, marked progress has been made in many things, and what China has a right to expect from nations calling themselves "Christian" is sympathy, patience, unselfish assistance, and the early removal of the fundamental causes of international friction through treaty revision.

As we plead for this from the West, however, we ask our Chinese friends, in their eagerness to abolish "unequal" treaties to remember that equal rights and equal privileges entail equality of responsibility. If foreigners are to be judged in Chinese courts, then the latter should be purged of their present corruption, and brought into much closer proximity than they now are with Western standards and ideals of justice. If China wishes to be treated as an equal in the family of nations, she needs to do a lot of housecleaning, such as disbandment of needless and undisciplined soldiery, the redeeming of political life from self-seeking and dishonest officials, and the suppression of the opium traffic. But in struggling with these domestic problems, China ought to have the co-operation of the West, as for instance, in such matters as the enforcement of the embargo on the importation of arms and narcotics.

We believe it to be essential to the future peace of the world that men and women of Western nations shall make a conscientious effort to cooperate with the aspirations of all those Chinese who are laboring constructively for a better China, for the emergence of which we look with confident hope, believing that this nation with a history and culture so venerable, and national characteristics so worthy, has a great contribution to make toward the upbuilding of the Kingdom of God among men.

Faithfully yours,

ROBERT E. WOOD, Priest.

EDMUND L. SOUDER, Priest.

EMILY L. RIDGELY, Deaconess.

JULIA A. CLARK, Deaconess.

MARY L. JAMES, M.D.

HARRY B. TAYLOR, M.D.

MARIAN DE C. WARD.

HAROLD S. GRAY.

## Dr. C. Y. Cheng's Thoughts on the Indigenization of the Chinese Church

D. WILLARD LYON

**I**N the first issue of a new monthly magazine called *The Wen Shieh Bulletin* (文社月刊), and published by the Society for the Advancement of Christian Literature in China, whose present headquarters are at Soochow University, there appears a somewhat lengthy article by Dr. C. Y. Cheng, (誠靜怡) one of the secretaries of the National Christian Council, entitled "Some Thoughts Regarding the Indigenous Church" (本色教會之商榷). The article is of such value that a somewhat detailed, though free translation of its thoughts will, we believe, be of interest to readers of the RECORDER.

Dr. Cheng opens his article with the statement that a study of the successive changes, which have taken place in the thought life of the Protestant Church in China during the century since it began, reveals an orderly progress. In each period, the main interest has centered on some special aspect of development. This has been true alike in the realms of political, social, aesthetic, and religious thought. The impress left by the changing experiences of Christianity in China can be readily traced in five distinct periods.

During the first period, the emphasis was on the cultivation of personal religion. The Christian was taught to separate himself from the world, to seek individual salvation, to fear future punishment, and to look forward with ever-growing hope to the joys of the future life.

During the second period, the emphasis was gradually transferred to the social aspects of religion. The Christian was told that eternal life begins now, that the kingdom of Heaven is being established in this world, and that the Christian is not to take himself out of the world, but to remain in it as a leavening force. The former emphasis on individual salvation was too selfish in its implications. Christians came, therefore, to feel it a duty to share with others the joys of their new life and to make direct efforts for the betterment of society. Attention was given to social reforms, the improvement of education, the betterment of labor conditions and the distribution of relief to those in special need.

The third period was one in which a desire for self-control began to show itself. Up to this time the Chinese Church had been almost entirely dependent on help from abroad. The initiative in determining and carrying out policies had rested with the missionaries and not with the Chinese. It became increasingly evident, however, that the interests of a healthy church demanded that it should throw off the yoke of foreign control and assume the position of a self-supporting organization. The watch-cry of this period was independence? Independent

churches were organized in various parts of the country. Although they were not always successful, nor as effective in work as their promoters had hoped, yet they furnished ample evidence of a fundamental desire for self-expression among Chinese Christians which gained ground from year to year. During this period misunderstandings between missionaries and Chinese Christian leaders sometimes appeared and mutual relationships were not always cordial. In some cases, the independent churches clearly left the main track of truly Christian principles. Such were perhaps inevitable accompaniments of a period of transition. The desire for independence occasionally led to policies which threatened the very life of the Church.

In the fourth stage the emphasis was on unity. The Christian Church as transplanted from the West was deeply dyed with Western colours. Some of these colours were merely not appreciated by the Chinese; others were clearly unwelcome. One of the Western expressions of Christianity which from the first has met with disfavour is its denominationalism. Historical reasons have doubtless given a certain value to denominationalism in the West, but the Chinese Church does not have the same historical background, and therefore does not wish to be hampered by differences which it does not look upon as necessary in China. Approximately one hundred and forty denominational agencies are now at work in this land. Not only are they unlike in name, but their viewpoints differ widely. Simple-minded and unprogressive Chinese Christians have fallen into the habit of referring to themselves as members, say, of a certain British Church or a certain American Church. It is not strange that intelligent patriots outside the Church become alarmed when they hear their fellow-nationals speak in such terms. Leaders within the Church feel a similar fear, and are eager to do all they can to bring about better conditions. It is a matter for encouragement that both missionary and Chinese Christian leaders have begun to think together on the problem of Christian union. The methods proposed are many. Some advocate the uniting of denominations with similar creeds or forms of government into comprehensive groups, such as those which have already been formed by the Anglican-Episcopal Churches, (中華聖公會), the Presbyterian bodies (長老會總會), or the Lutherans (中華信義會). Others prefer the geographical federation of all churches of whatever denomination within a given local or regional area, such as the Church of Christ in Kwangtung and in Southern Fukien, (廣東閩南中華基督教會). Still others feel that since the united organization should be purely Chinese, it ought to take no cognizance of denominational origins, such for example as the one in North China (華北中華基督教會). Others urge that there should be no organic union at all, but rather an effective co-operation in common lines of work. This viewpoint is ill-

ustrated in the National Christian Council and in the Christian Councils or unions of various provinces and cities. Still others feel that union should follow lines of specialized interests, such as is true in the case of the China Christian Educational Association, the China Medical Association, the Council on Health Education, and the China Sunday School Union. Each of these methods has its value. The fact that they are all being promoted is an evidence that the desire for unity in the Christian Church in China to-day is widespread.

The dominant note in the latest period of the Church's development is found in the word 'indigenous.' Christians are demanding that the Church shall be Chinese in its essential characteristics. Although Buddhism and Mohammedanism are foreign in their origin, they are not generally regarded as foreign religions. That Christianity is the only religion in China to which the epithet 'foreign' is applied, is not due to any single cause; one cause is certainly the fact that the Chinese Church still bears many marks of having come from abroad. Superficially speaking, the Church seems to have grown to a place of some influence in China. In reality, however, its influence on the Chinese people is very small. Leaving out of consideration the anti-Christian attitude of certain people at the present time, it is very difficult to get thinking men even when they admire the teaching of Jesus, to be willing to unite with the Church, because of its thoroughly foreign character. Since Christians have come to understand more about the nature of Christianity and of their personal responsibility as Christians, they are seeking earnestly not merely for liberty of financial control, but especially for liberty of thought. This is a sign of real progress. The true spirit of Christianity is surely to be found in subordinating economic to spiritual independence.

The word 'indigenous' has often been used too narrowly. Some have used it in the exclusive sense of conserving the heritage of the past. Such a use disregards the fact that in the old there are both good and bad elements. It would be folly to hold fast blindly to the old. The use of the word 'indigenous' must, however, include a conservation of the good in the inheritance which has come down from the past. Others who are advocating an indigenous Church seem to have a prejudice against Western ideas as such. This is also too narrow a conception, and one which is likely to result in unpleasant relationships between Chinese and foreigners. Christianity is not bound by national limitations. We must not think of Christianity in China being 'indigenous' in the sense that it is to become exclusively Chinese.

One of the narrow uses of the word 'indigenous' makes it applicable only to products which are native in their origin. It is obvious that Christianity can never become indigenous in this sense, for there was a time when China did not have Christianity. Native products,



moreover, are not necessarily better than those which come from abroad. Take, for example, the modern conveniences of water and air communication: what advocate of indigenization would dare propose that these conveniences be discarded?

In the discussion of this subject some have manifested a fear that an emphasis on the indigenization of Christianity in China will lead to the loss of some of the vital elements which have been preserved throughout its two thousand years of development. They fear that the result will be a nondescript religion, from which the original essence of Christianity will have been lost. Among those who share these fears may be found both Western and Chinese Christians. They should remember, however, that in the two milleniums of its history Christianity has been exposed to contacts with many civilizations. The Hebrew, the Greek, and the Roman cultures, as well as the later cultures of the various nations of Europe and America have each wielded an influence on the thought and habits of the Christian Church. Shall the Church fear in the future what it has successfully met in the past? Has it not the vitality to grow in Eastern soil, after having flourished in Western climates?

In no age has Christianity wholly lost its vital principles. It has not lost them in its contacts with Western civilizations, although influenced by them to no small extent. Shall we fear that it will be less able to retain its vitality in making its adjustments to Chinese culture than it has been in adapting itself to Western culture? Rather than cherish any such fear, we should be strengthened in our faith in the vital power of Christianity by realizing its wonderful adaptability and its never-failing growth under varying conditions. Moreover, since Christianity had its origin in the East it may fairly be assumed that in some respects, at least, it may be peculiarly adaptable to the needs and desires of an oriental race like the Chinese.

Our attitude to the movement for an indigenous Church should be that of sympathy rather than that of unfriendly criticism. Our task is to discover in what ways Christianity can be made more fully to meet the needs of the people of our country and of our age. What has succeeded in previous ages may not be adapted to our times. What has been good for the West may not be best for the East. If we take care to guard the roots we need not worry about the leaves.

To illustrate, China has always placed special emphasis on filial devotion, while the West has stressed individuality. The existence of denominationalism in the West may be an outgrowth of this very emphasis. But why should this be imitated in the East? Why not let the Chinese people develop their type of Christianity while maintaining a full emphasis on filial devotion?

In seeking to arrive at right conclusions, two questions emerge: (1) How can Christ be so presented as to ensure meeting the real needs of the East? Christianity must find a way to express itself through the channels of Eastern custom and in an Eastern environment. It must be remembered that the thought life of the East is the product of thousands of years of growth. If Christianity is to be indigenous it must root itself in the rich soil of China's past. (2) How can the Church be so developed in China as to place direct responsibility for its development on the Chinese themselves. During the past century, the major share of the responsibility for promoting Christianity in China has been borne by foreigners. This is true from whatever angle we may look at it, financial support, control of policies, or stimulation of thought. The result is that the Christianity of China to-day is still onesided. The Chinese Church is more or less of a hot-house plant that has not yet become adjusted to the natural climate in which it must live, if it is to survive.

In working out an answer to these two questions, Chinese Christians must recognize the importance of maintaining a teachable attitude, and this can be done without sacrificing the purely Chinese character of the Christianity which is to be developed. The opportunity which confronts the Christian Church in China is unlimited; so also is the responsibility which goes with it. God will give wisdom and guidance. He may even give gifts to the Chinese Church which have not been given to the Church of the West. Chinese Christianity may yet have contributions to make to Western Christianity.

Having considered the meaning and the essential characteristics of the indigenous Church, it is necessary to ask, How shall the Church be made indigenous? This is a question which both Chinese and foreign leaders are asking at the present time. A little over a year ago, the National Christian Council at its annual meeting felt the necessity of appointing a standing committee on the indigenous Church, to study this very question. This Committee, after a year of special study, reported to the annual meeting of the National Christian Council of 1925 its conviction that it should undertake the following specific tasks\* :—

- (1). To seek to discover what are the elements of permanent value in Chinese Civilization.
- (2). To investigate the modern movements of the various religious bodies in China.
- (3). To follow closely the "Anti-Religion" and "Anti-Christian" Movements.
- (4). To study the status of the Independent Church Movement in China.

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\* For a full statement of these tasks see Annual Report 1924-25, of National Christian Council of China, pages 86-88.

- (5). To study the relation of the missions to the Chinese Churches.
- (6). To consider some of the practices of the Christian Church in China.

In dealing with this great theme, it is very important that at every point the study shall be checked up by experience. It is, of course, not to be expected that the goal will be attained by any other than a gradual process. In building a new church the experiment, for example, has been made of having the place of worship on the upper floor and the preaching place on the lower floor. No seats were provided in the worship hall, for it was found possible to conduct an impressive service of worship while the worshippers remained standing. The service included only such simple acts as singing, the reading of the Scriptures, and prayer. At the close of the service, the congregation repaired to the lecture hall and listened to a sermon, or separated into groups for discussion of religious subjects. One of the faults in the Church of the present day is that many people attend services for the sake of hearing the preacher, whom at the close of the service they proceed at once to discuss, speaking of his strong and weak points. This has resulted in the size of audiences being determined by the speaking ability of the minister, and has been sometimes carried to the point where the original idea of worship has almost disappeared. In fact some people actually say that the service of worship has now lost the element of worship altogether. That something is being done to revive a respect for pure worship and an interest in it, which shall not be contingent on the presence of an eloquent preacher, is evidence that the indigenization of the Church has begun.

In the past the missionary has, as a rule, added to the salary of the Chinese pastor a special allowance for the care of his parents. This thoughtful provision for dependent parents has been quite in harmony with the Chinese sense of filial devotion, and is another illustration of the fact that the indigenizing process is going on.

On the other hand, some missionaries have tended to treat rather lightly the desire of Chinese Christians to pay respect to the spirits of departed ancestors. Some have even gone so far as to call this practice idolatry. Many Chinese who otherwise would have joined the Church have not been willing to do so, because of this attitude on the part of many missionaries. In recent years leaders in the Christian Church have been discussing ways whereby, without going contrary to Christian principles, proper respect may be shown to the spirits of the departed. In certain places, the Christians assemble at the graves on fixed days to conduct Christian ceremonies, and in doing so have borne witness before the non-Christian community that Christians cherish filial devotion. This is still another evidence of the indigenization of Christianity.

The emphases which the Chinese people place on peace, on social amenities and on family unity, are other illustrations of points at which Christianity needs to discover a better way to adapt itself to Chinese psychology. In some of these directions the West may perhaps be able to learn from the East fresh applications of the Christian religion.

To sum the matter up, study and experience must go hand in hand. It is to be hoped that in the very near future, a goodly number of men of earnest purpose, with vision and high ideals, will devote themselves to discovering right solutions to the many problems wrapped up in the indigenization of Christianity in China.

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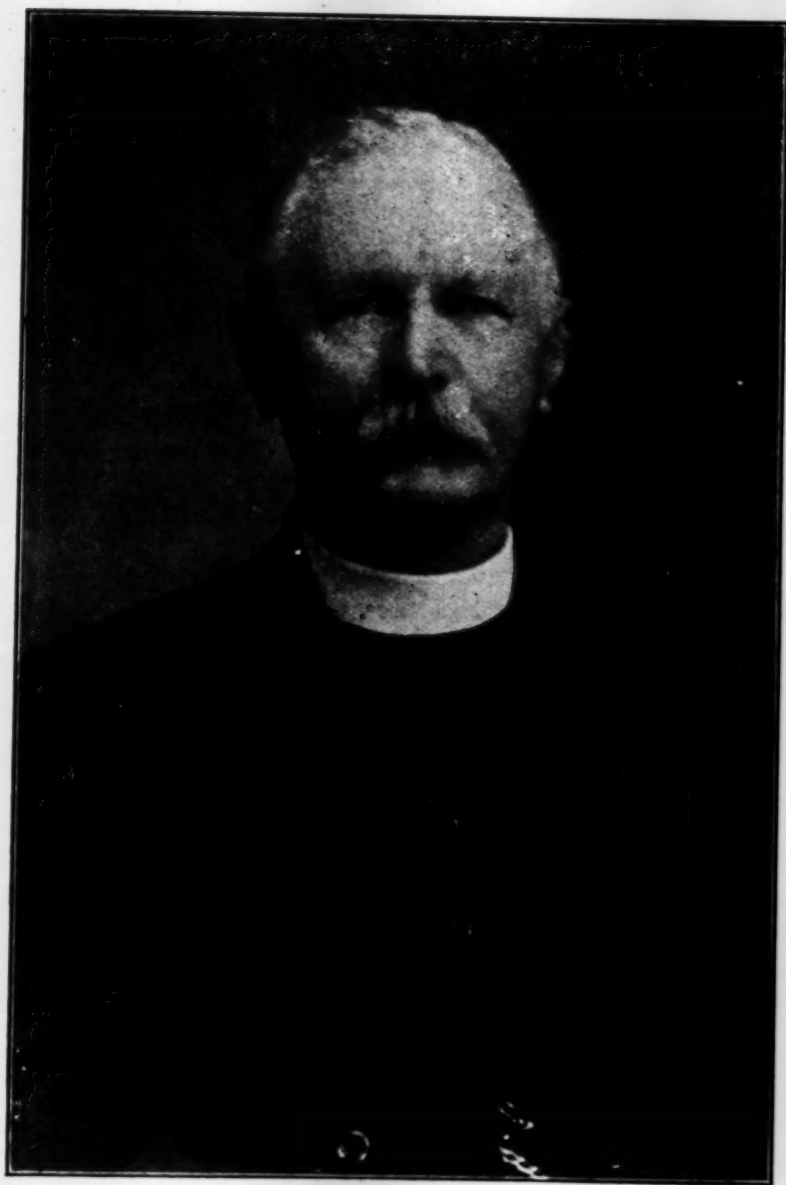
## In Remembrance

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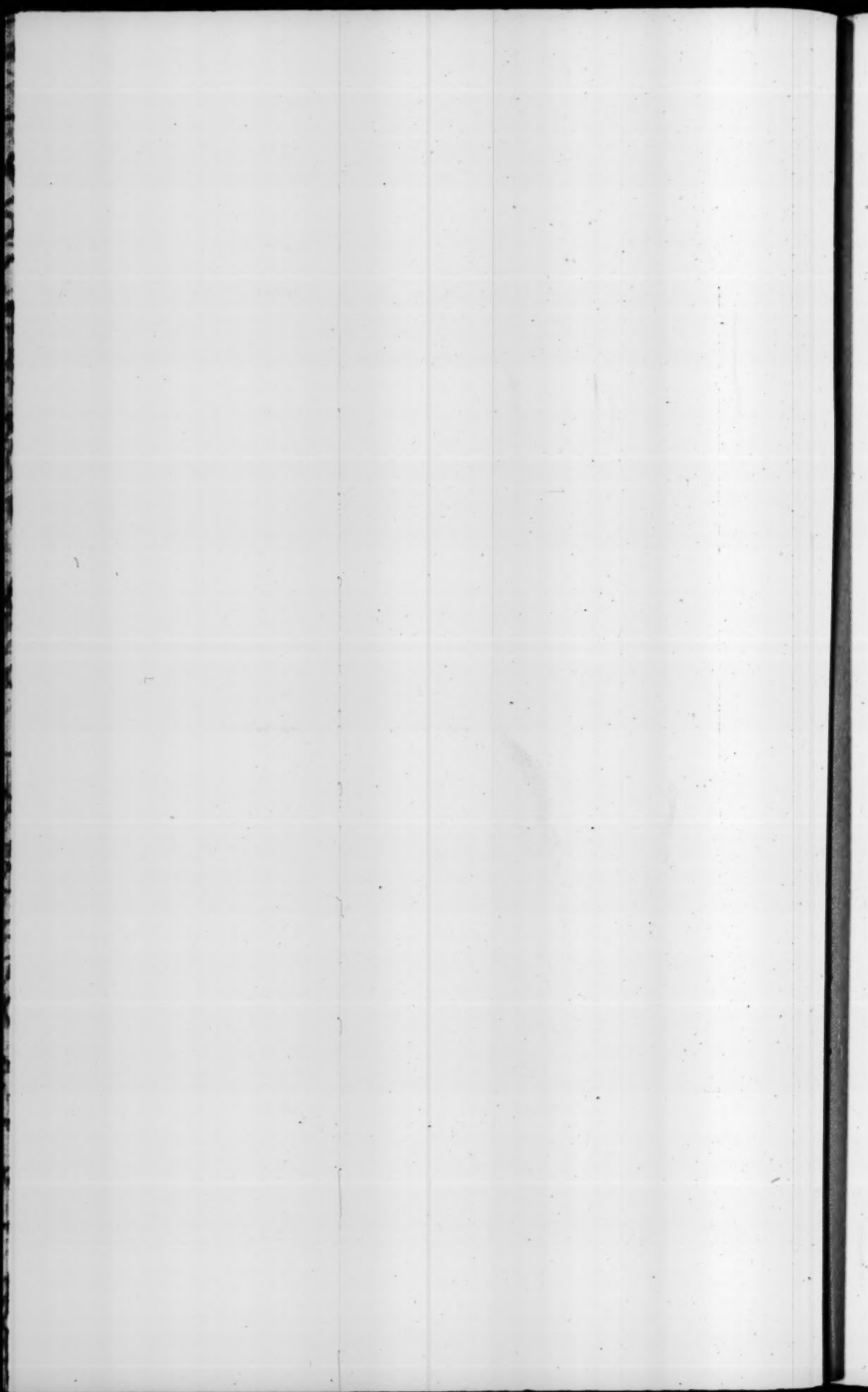
Rev. George Henry Bondfield

**G**EORGE Henry Bondfield passed away November 9th, at Bournemouth, England, at the age of seventy years. He gave forty years of service to China and left a deep mark upon China and upon the work of the British and Foreign Bible Society in that land. He was born at Chard, Somerset, in the year 1855. His sister, Miss Margaret Bondfield, is a famous labor leader and social worker and has the honor of having been the first woman to be a member of a British Government. Dr. Bondfield took his theological course at Springfield College, Birmingham, and came to China as a missionary of the London Missionary Society in 1883. He was assigned to evangelistic work at Amoy. But in 1887 he received a unanimous call to become pastor of the Union Church for foreigners at Hongkong. In 1895 the agent of the British and Foreign Bible Society, Mr. Samuel Dyer, passed away, and Mr. Bondfield was appointed to the work of the Bible Society in all China. He proved to be the right man in the right place. China was then opening up in a new and wonderful way and there was evidently great scope for the extension and better organisation of the work of the Bible Society. The historians of that Society will agree that he and Mr. Alexander Wylie are worthy to stand side by side as the two outstanding servants of the society in China. Dr. Bondfield contributed a paper to the "Century of Missions in China" at the Morrison Centenary Conference of 1907. He there indicates some of the great changes that had taken place during his regime. First, he instituted direct control by himself instead of by local committees. He became in a word the Bible Bishop of the whole of China. Second, he divided the field into sub-agencies and secured foreign missionaries to act as heads. Third, he appointed





REV. G. H. BONDFIELD, D.D.



superintendents of colporteurs, and there was a large increase of that agency during his time, running into the hundreds. Fourth, he employed a large number of Bible-women to distribute the Bible amongst the women of China.

In addition to these four changes, we may add, fifth, during his time the Chinese Churches which had never contributed anything to the Bible Society funds were invited to do so and a successful Bible Sunday collection was instituted. The stream of support thus commenced has steadily increased. Sixth, he gave great attention to Mongolia and the outlying regions of China, such as Ili, Sinkiang, etc. Seventh, during his time great attention was given to new versions of the Bible as well as revision of the old versions. Under his guidance the various translating committees succeeded in producing the present Union versions of the whole Bible. There were many ticklish questions which required careful handling. In every emergency he was quite equal to the occasion. While not himself a translator, he was yet the encourager and adviser of translators and translating committees, and finally perfected the organisation whereby the work was carried triumphantly to a close. Eighth, during his time there was an enormous and unprecedented increase in the circulation of portions and even complete Bibles. Ninth, in his time the revenue of the Bible Society at home was immensely increased. Among other things a Centenary fund was raised and the present offices on Hongkong Road are a final outcome of a portion of that fund. In the management of money affairs he was careful and conservative, and in these things he was ably helped for twenty-two years by Thomas D. Begg. His ability as an organiser had full scope. As a member of the Bible Society Local Committee for many years, I could see that he was the soul of order and neatness in his dress, his room, his desk, his minutes, his accounts, his records, and his reports. He was not present at the Conference of 1890, neither was he privileged to attend any of the great Ecumenical Conferences at home, but as Organising Secretary of the 1907 Conference he won for himself unstinted praise. Soon after, his outstanding services were recognised by Knox College, Toronto, which conferred on him the degree of D.D. His connection with the Mott Conferences, the China Continuation Committee, and the National Christian Council, are well known. He also edited the China Mission Year Book during the year of the Revolution. From 1913-1916 inclusive he was a valued member of the Editorial Board of the CHINESE RECORDER. The Index of the CHINESE RECORDER for the years 1890-1921 was begun by Mrs. Bondfield and after her death completed by Dr. Bondfield. This was a task calling for very great care and effort. Other public services on various committees were cheerfully rendered. For a time he not only superintended the whole of China, as regards the work of the British and Foreign Bible Society,

but also its interests in Indo-China, the Philippines, and Korea. In these duties he also was an incessant traveller.

Mrs. Bondfield, whom he married in Hongkong, predeceased him in the year 1918. He leaves three children, Mrs. Whibley of Cambridge, Mrs. Henman of Oxford, and his son Harry, of Shanghai. It is no exaggeration to say that if you desire to see his monument, you can find it in the beautiful Union versions of the Scriptures that are found scattered liberally all over China. He was fortunate in the time of his regime. There was rising tide of desire to read the Word and he was just the man to organise the supply. He handed to his successor a great organization.

D. MACG.

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## Our Book Table

PROCESS OF PHYSICAL GROWTH AMONG THE CHINESE. *Volume I.* By S. M. SHIROKOGOROFF. Shanghai, The Commercial Press., Ltd. \$6.00 11" X 7½". Pp. VI + 137.

The expansion of any one sphere of life is usually followed by equal expansions in other spheres. Thus the growth of international relations and the facilities of communication has given us an increased interest in scientific investigations. So with the development of trade there has grown up an enquiry into the nature of the people with whom trade is conducted. Thus it is we have an unusual publication like the one before us, which is concerned with physical conditions of the Chinese and their relative place in the growth and standard of life. Professor Shirokogoroff is a trained anthropologist and has spent many years in this country. He has begun to put the results of his investigations before the public. The books he has already issued will be welcome to the many scientists who have long desired to get more exact information on the anthropology of the Chinese.

In the first place this work is a technical one and can only be adequately appreciated by the scientist. But it will be found acceptable also by the untrained anthropologist. For it contains many and curious facts relating to the person of the Chinese. For example the question has often been asked why the women are bald, for there does not seem any adequate cause for it. The reviewer remembers such a conversation many years ago. The answer was thought to be that baldness was caused by the custom the women had of pulling the hair too tightly in dressing it, and in the pomades that were used. The author, however, will not accept the explanation. The baldness is not due to a mechanical cause, nor to unhygienic causes, nor to different kinds of pomades. He compares conditions with those existing amongst Manchus and Europeans: and then gives us the true cause, which is, "The complexes of the endocrine glands, which during the climacterium period, and sometime previously, manifest a disequilibrium due to the absence of a powerful factor—the hormone of the interstitial and other glands."

Many interesting conclusions are drawn but they are deduced from facts patiently gathered through many years of arduous toil. And in this pursuit the author has been helped by the work of Drs. Appleton, Merrins,



Whyte, and Oppenheim to whom just and adequate acknowledgments are made.

The two provinces of Kiangsu and Chekiang supply most of the measurements. The work of measuring may have its trials but the reader can only experience pleasure in considering results. He will find here a guide as to measuring: when to take the leg and when the trunk. These things have their spring and winter like everything else in nature. The leg grows quicker than the trunk at certain seasons. And these things again depend on environment, food, climate and so on. Some of the conclusions are upsetting to preconceived notions. Thus, we are told "That the Chinese comparatively are not undernourished, but they are superior to some Europeans (Germans) and are very close to Americans, the best nourished group belonging to the 'poor' class . . . they occupy a place not far from Britishers, though significantly lower than the Russians." We hesitate, but facts and measurements are supplied.

We have culled these remarks from a work full of information. It does not read exactly like a novel, but those who take it up will find not a little to keep the lamp burning in the night.

M.

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INSTITUTE OF PACIFIC RELATIONS. *Published by the Institute, P. O. Box 1561, Honolulu, T. H.*

This is a compilation of most of the public speeches and the public forum reports given in the Institute of Pacific Relations which met in Honolulu, June 30th to July 14th, 1925. It does not contain any of the free interchange of opinion given in the various sub-forums. What is here published is in a sense the reasoned efforts of individuals and groups in the Institute to discuss Pacific problems. As a whole the Institute was an attempt to study trans-Pacific relationships, needs and tangles in a scientific way. This volume, therefore, is in the nature of data for further discussion and consideration.

A number of interesting points may be noted. Mr. T. Z. Koo, in a speech on the Chinese view of Pacific relations, pointed out quite clearly the growing articulation of popular opinion in China through "people's organizations." He said also that the men who are making the new China of to-day are not its political and military chiefs. The articles by the Korean and Filipino delegates make significant reading. They are in essence appeals to great nations for *de facto* self-determination. Right here the Conference found one of its most knotty difficulties. The statement is sometimes made that China's emphasis on her "sovereignty" is really an attempt to continue a medieval concept that ought to be given up for something bigger. The reading of this volume shows that, whether or not the concept of "sovereignty" ought to be given up, Occidental nations around the Pacific still hold to and act upon it. There is need to guard against holding up to China ideals which we ourselves do not live up to. The viewpoints of the different groups represented in the Institute are given in an illuminating way. The modern industrialization of China is treated carefully. Existing laws and treaties on and around the Pacific are discussed. Emigration policies are scrutinized and a list of discriminations against Asiatics resident in Pacific occidental countries is given. Extra-territoriality comes in for attention. The round table discussing this problem agreed that in principle it is wrong and its practice has not been quite fair and

just to China. That is an admission that ought to form a starting point for a "reconsideration of this solution" to international relationships in China. Above all, the volume makes quite clear what the modern demands of China are. It is true that these demands are voiced by a minority of the people—the great illiterate masses are not sufficiently articulate to express themselves. But moral and political leadership in any nation is always confined to a minority of the population. The fact that, nationally speaking, China is less articulate than Western nations makes this minority leadership stand out more prominently. Its significance is not invalidated thereby.

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JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. *Volume LVI-1925.*

As usual this annual is full of informing and enlightening articles. Four of these are especially significant in their bearing on current events and movements of thought in China. Dr. H. F. MacNair makes "Some Observations on China's International Relations." Mutual weaknesses on the part of China and foreign nations are fairly treated as well as the need for a conciliatory policy. One concluding sentence might be made to carry more than the author probably intends. "From the sixteenth to the twentieth century inclusive, most Westerners have failed to grasp the fact that while the Chinese people have an ability amounting to genius for social, economic, and moral organization they are largely lacking in the ability to organize in a political and governmental sense such as is understood in the West." Likewise one frequently hears it said that the Chinese lack scientific ability. But perhaps this is not a matter of either political or scientific ability but of difference of experience and philosophic attitudes. Furthermore various and many mechanical modes of communication have much to do with the present coherent political forms of the West. It is not in any event hardly yet proven that the evident difference in political and scientific practise indicates any difference in native capacity as between China and foreign nations. Dr. F. L. Hawks Pott contributes an equally illuminating article on the teachings of Micius (Moh-Tih). Such studies are part of the great revival of interest in this long-buried Sage. A year or two ago Liang Chi-Chao published a very discriminating essay on the same Sage. One remark calls for special comment. With many others Dr. Pott feels that some of China's modern scholars tend to read their modern learning too much into the words of the ancient sages. Is there not also another danger that needs to be kept in mind, namely, that it is equally easy to read too much out of them? "Notes on Chinese Mohammedan Literature" are contributed by Isaac Mason, F.R.G.S. Chinese Moslem publications contain more than 300 titles of which 240 are given in the list connected with this article. Apparently the Koran has never yet been translated into Chinese. While the Mohammedans have been known in China more than 1000 years yet Mr. Mason knows of no book by a Moslem earlier than 300 years ago. All this makes one wonder whether the weakness of the Christian Movement in its literary expression is as important a point of critical attack as is sometimes made out. Perhaps the age of Buddhism and Islam explain largely the fact that they are not spoken of as "foreign." Equally it may be the relation of Christianity to political expansion which explains largely the impression it gives of being so "foreign." Some "Rebuttal Notes on Chinese Religion and Dynastic Tombs" by E.T.C. Werner provide some illuminating ideas on the age of idolatry in China.

There is question whether Mr. Werner's idea that the "double-self," the ghost-theory, is the origin of Chinese as well as of all religions everywhere, will bear all he puts upon it. Scientific opinion is divided between magic, the ghost-theory, animism and mana as the original soils of religion. Furthermore we cannot help wondering why since a religious attitude towards nature plays such a large part in Chinese religious notions that more attention has not been given to a primitive Chinese attitude towards the vaguely felt powers of nature as a possible source of their religious ideas and attitudes. Somehow the "double-self" notion seems to posit for primitive man a higher degree of ratiocinative power than he is otherwise credited with having. It is in such material for mental mastication that this volume has its value.

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A STUDY OF THE DEVELOPMENT OF RELIGIOUS IDEAS AMONG THE JAPANESE PEOPLES AS ILLUSTRATED BY JAPANESE PHALLCISM. *The Asiatic Society of Japan, P. O. Box 108 Central, Tokyo. Yen. 2.50.*

A condensed study with illustrations showing the existence of survivals of phallic worship in Japan, sometimes found merged with Buddhism. A reference or two is made to phallicism in China. As a matter of fact the evidences for this do not seem to be numerous or prominent. Dr. T. Richard, we remember, once mentioned having found some stones on or around T'ien Tai Shan, that seemed to be phallic. In this volume a footnote quotes from Parker (*Studies in Chinese Religion*) to the effect that there is a considerable amount of linga worship, especially in the South of China. One hears little of it elsewhere, however. Reference is also made to what are deemed phallic stones in I-Shan, Shan-Tung-Hsing. A big rock on Bowen Road, Hongkong, is referred to. The worship of the "Niang-Niang-Miao" is also taken as being a survival of phallic worship. But evidences of phallic worship in its grossest forms are rare in China. Perhaps the uncompromising attitude taken by Confucianism in China against exaltation of the passions may explain this. This attitude, by the way, also showed itself through Confucianists in Japan. Outside of Lamaism, which does not often occur in China proper, phallicism is a forgotten form of religion in China, though a footnote in this study traces it from the time of the second Han Dynasty. The worship of maternity when found (this seems to be the idea in the "Niang-Niang-Miao") lacks the grosser features of phallic worship. The Chinese have not made prominent the worship of the powers of reproduction as such.

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EDUCATION OF CHRISTIAN MINISTERS IN CHINA. By SAMUEL H. LEGER. *For sale at the Mission Book Co., Shanghai. Mex. \$1.50.*

The publication of this volume was made possible by a grant from the Institute of Social and Religious Research of New York City. It is a careful study of the needs of theological education in China. The volume does three things, (1) discusses the present situation, (2) indicates some practical lines of study, and (3) attempts to combine a curricula with practical field experience in a way that is very suggestive. It needs to be remembered that the emphasis of the theological education in China has been on preparing men to occupy the pulpit, a feature of Christianity not found in the Chinese religious life. The writer of this volume obviously does not believe that filling the pulpit is the sole function of the Christian worker. Furthermore, he believes that they should learn how to study the problems

of their field at first hand. These and many other practical needs are considered in this volume. Everyone interested in theological education should read it.

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REMEMBERING THE WAY. *Religious Tract Society, Hankow.*

Being the 50th Annual Report since the first Religious Tract Society in China was founded, this particular Report is in the nature of a history of Tract Societies in China, which began with one formed in Shanghai in 1844. The first tracts prepared in the Shanghai dialect seem to have been issued in 1881. In 1889 the Central China Society decided to use the colloquial Mandarin in place of the book language up till that time employed. All interested in the distribution of Christian literature—which should include every Christian—will find much interesting material in this Report. In addition to its historical features there are interesting accounts of individual responses to Christian literature.

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SELECTED DOCUMENTS AND ADDRESSES. *By HU HAN MIN. Minister of Foreign Affairs. The Ministry of Foreign Affairs of the Nationalistic Government of the Republic of China.*

GOVERNMENT HEADQUARTERS DECLARATIONS. *By HU HAN MIN.*

MANIFESTO TO THE PEOPLES OF THE WORLD RE THE DEPLORABLE EVENTS WHICH TOOK PLACE IN SHANGHAI, HANKOW AND CANTON. *National Kwangtung University.*

JUNE TWENTY-THIRD. *Report of the Commission for the Investigation of the Shaker Massacre, June 23rd, 1925. (Illustrated).*

THE "SHANGHAI AFFAIR." *Chinese Students Christian Association in North America, 347 Madison Avenue, New York City.*

These pamphlets are various reports on the "affairs" which took place in Shanghai, Hankow and Canton in the early summer of 1925. They are particularly useful as indicating the Chinese view-point and as attempts to give inside information on these deplorable incidents.

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"OHIO FRIENDS IN THE LAND OF SINIM." *By WALTER R. WILLIAMS, of Luho, via Nanking, from whom the book may be obtained at M. \$2.00 per copy.*

This is a record of the missionary work carried on in China under the direction of a Friends' Board in Ohio. It is a simple narrative, charmingly written, of the way God has blessed and used a band of devoted men and women who have patiently and lovingly laboured as Christ's messengers at Nanking and the neighbouring district of Luho. The names of Esther H. Butler, Dr. Lucy Gaynor, Lenna Stanley, and the Drs. DeVol, are lovingly remembered and this brief account of their lives and service will be appreciated by many who knew them.

American Friends have for 35 years made their contribution to the establishment of the Kingdom of God in Central China, by preaching the Gospel and healing the sick, teaching the young and sharing in the preparation of Chinese workers. The present workers nobly continue the traditions of those who have gone to their reward, and the writer of this book, though very modest about his own share in the achievements recorded, has succeeded in presenting an inspiring picture of what is being done in the Luho country.

I. M.



THE OUTLINE STANDARDS OF THE NEW SYSTEM CURRICULUM. *The Commercial Press, Ltd., 1925. Pp. 143. 50 cents.*

THE NEW SYSTEM CURRICULUM IN THE CHRISTIAN SCHOOL. By HENRY B. GRAYBILL. *The China Christian Educational Association. (Bulletin No. 10.) Pp. 84. 50 cents.*

At the time when Christian school principals are considering registration with the government, these two books are most useful.

To many, the "new system" in Chinese education means merely a reorganization into the "6-6-4 system," that is, six years of elementary school, six of middle school, and four of college. This organization, however, is simply the outward manifestation of a new ideal, a new purpose, which is thorough-going in its treatment of the content and method of education. Each of the three "units" of the system is intended to be practically an end in itself, providing for the great majority of students who do not go into the higher unit an education which is well-rounded and which fits them for their life in the world.

Groups of the most experienced educators have prepared most valuable outlines for the various subjects of the curriculum for the Chinese volume, (新學制課程標準綱要), which has been translated under the auspices of the China Christian Educational Association and the South China Christian Educational Association and is published in a handy form by the Commercial Press. Mr. Graybill, of Canton Christian College, under the authorization of the China Christian Educational Association, has written a study of the application of the new courses to the Christian schools, which is of great value.

With these two books, principals of Christian schools should find it easy to bring their curricula into harmony with the government requirements. They can rest assured that the courses here outlined are in harmony with the best practice in western lands. E. W. W.

RECENT EVENTS IN CHINA. By HENRY T. HODGKIN. *Friends' Bookshop, 140 Bishopgate, London, E.C. 2, 2d.*

A brief treatment of the outstanding tragic events of 1924. Aims to show that a mere recital of the facts—almost impossible to ascertain—will not settle the problem of Chinese and foreign relations. A new atmosphere and temper is needed. The underlying facts are then discussed. The two chief ones are China's new national self-consciousness and a growing resentment against "unequal" treaties. The case of the missionary is cited as "one for special consideration" in view of his "special capacity" and special privileges.

CRITICAL MOMENTS IN THE HISTORY OF CHRISTIANITY IN CHINA. By H. F. MACNAIR. *St. John's University, Shanghai.*

This pamphlet was read originally as a paper before the Shanghai Missionary Association and published by request of that body. It is unusually illuminating and suggestive. The "Critical Moments" dealt with are (1) Assyrian Christianity, seventh century, (2) Catholic Franciscan, thirteenth century, (3) Catholic Jesuit, sixteenth century, (4) Modern Catholic and Protestant, nineteenth century. The significance of these critical moments of the past for modern Christianity is that they "show the need, nay the necessity of purity of faith, unity of presentation, and dissociation with those elements which are essentially political and material instead of religious and spiritual."

THREADS. *National Committee Y.W.C.A.*

A brief statement of the industrial work of the Y.W.C.A. in China. This pamphlet is of special interest as it gives an "insight" into what happened when the attempt was made in 1925 to pass child labour legislation in Shanghai. This will be worth reading and understanding by everyone.

#### BRIEF MENTION.

TALKS ON CHINA TO-DAY. 1/- d.

MODEL OF A CHINESE FARM. 2/- d.

GAME—ACROSS AFRICA WITH LIVINGSTONE. 1/6 d.

THE THREE CAMELS. 1/6 d. *The United Council for Missionary Education. Edwin Hosie, 2 Eton Gate, London, S.W. 1.*

Here are schemes to enable children by reading, drawing and play to enter somewhat into the psychology and life of Chinese and Indian children. They are put up in a way to attract and hold a child's attention.

"MUST WE PART WITH GOD." By ERNEST F. CHAMPNESS. *Macmillan Company, New York, 1925, \$1.00 gold.*

This book is a short study in theism. The central idea of the book is that belief in God is absolutely necessary. God is the only rational explanation that we can give to the facts of reason and experience.

C. M. D.

"THE FIGHT FOR THE FUTURE." By E. A. BURROUGHS. *Nisbet and Co. Ltd, London fourth impression, cardboard cover, 1/6.*

The author centers his thoughts about the idea that there were two wars being fought. "The fight for the present and the fight for the future." Since we are still engaged in that fight for the future, the book comes with a message that is not out of date.

C. M. D.

"ASPECTS OF THE WAY." By A. D. MARTIN. *Cambridge University Press, 1924. 6/1 net.*

This book contains articles that appeared in such magazines as "The Expository Times," "Hibbert Journal," and "The Expositor." It is not a book to be read quickly—it is a book of meditation.

C. M. D.

"LIFE'S HIGHEST LOYALTY." By JAMES M. CAMPBELL. *The Abingdon Press, New York, 1925, \$1.00 gold.*

"Life's highest loyalty is loyalty to Christ." The author believes it possible to be loyal to Christ in one respect while failing in another. This is a fine little book for Christian teachers.

C. M. D.

HISTORY AND MODERN RELIGIOUS THOUGHT. By W. J. PENNELL, B.D. *Messrs. James Clarke and Co., Ltd., London. Price, 4/6.*

The author seeks in this volume to determine the proper inter-relationship of a philosophy of history and a philosophy of religion. There is a conception of history which views men as atoms, rigidly ruled by the laws of causality and continuity. Nothing could be more directly opposed to the genius of the religious spirit which is persuaded not only that God made the world but sees His divine providence manifested in the logic of events. In the personal experience of Christ faith has a foundation which even the supposed infallibility of historical method cannot shake.

This statement of a philosophy of history should be of considerable value to those working in China in view of the present tendency of a part of Young China to see in Naturalism the most satisfactory explanation of life and its relationships.

E. M. S.

A NEW WORLD BY A NEW VISION. By GILBERT T. SADLER, M.A., LL.B. C. W. Daniel Company, London Pp. 140. Cloth 4/6, Paper 2/6.

Very few readers of the CHINESE RECORDER will agree with the writer of the book, except in his desire for "a new world wherein dwelleth righteousness"; for he does not believe in a personal Creator nor a historic Jesus. His view of God would appear to be pantheistic, "one infinite life, an Absolute Mind," and his view of Jesus mystical, "the Man in men." The book, however, breathes an intense sympathy and moral passion.

E. F. B-S.

"A FAMILY IN THE MAKING." By O. R. HALL. *Student Christian Movement*, 32 Russell Square, London, 1925, cloth bound 3/6, paper 2/-.

This book of 115 pages is devoted to a discussion of the place of the Christian church and of the minister in God's purpose for this world. The author is the missionary secretary of the movement—this probably accounts for the missionary outlook of the book. The author offers no new panacea for the world's ills, but goes back to the cross of Christ as "the guarantee and pledge of the fulfillment of his plan."

C. M. D.

"REBUILDING EUROPE." By RUTH ROUSE with a foreword by JOHN R. MOTT. *Student Christian Movement*, 1925, 4/- cloth bound, 2/6 paper, 200 pages.

This book tells in a vivid manner the work of the European Student Relief which was conducted under the auspices of the World's Student Christian Federation. It is not a history. It is an attempt, as the author says in her preface, "to throw on the screen a few episodes of a great adventure." And she succeeds.

C. M. D.

ONE INCREASING PURPOSE. By A. S. M. HUTCHINSON. *Hodder and Stoughton*, 7/6 net.

This is a religious novel. It deals with the careers of three brothers motivated respectively by the desire for happiness, the urge for power and a gradually realized search for God. Disaster comes to the brothers in search of happiness and power. The other brother after passing by various opportunities for personal advance and deciding after a struggle against marrying the woman he loved becomes a wandering friar living in a caravan who endeavors to call people back to faith in the Christ that is in all men.

"THE RELIGION OF A SCEPTIC." By JOHN COWPER POWYS. *Dodd, Mead and Company*, New York, 1925. \$1.00 gold.

The writer is a sceptic. He calls the idea of a "World-Father" mere speculation. Jesus is "the melancholy Prophet of Judea." The idea of a "World-Spirit" is a "terrific and formidable obsession."

In place of the Christian religion the author argues for a mythology which would include all of the beautiful elements that appeal to our "aesthetic sense."

C. M. D.

THE NEW CHILDREN. Talks with Dr. MARIA MONTESSORI. By SHEILA RADICE. (Small book). Published by *Hodder and Stoughton Ltd., London*.

This is an apologetic for Dr. Montessori and her educational method by one who is qualified to judge. A large share of the criticism of this method is due to lack of accurate knowledge concerning what Dr. Montessori really teaches. It is hardly fair "that teachers should make variations on her method and ascribe the results to her."

F. T. P.

THE PSYCHOLOGY OF RELIGION. By W. B. SELBIE. *Oxford University Press*, London. 16/-.

As fascinating as a story book is this volume by Dr. Selbie. He writes with enthusiasm as well as with intelligence, and so a difficult subject is made most interesting. I found it difficult to put the book down. It is one of the sanest discussions we have seen. His chapter on "Religion and the New Psychology" is of the greatest interest and value.

J. M. Y.

THE WORLD TASK OF THE CHRISTIAN CHURCH. *Student Christian Movement*, 2/6.

This is the volume containing addresses delivered at a conference on international and missionary questions held at Manchester last January. It is fine to have these

addresses in such a cheap edition, for many of them are exceedingly valuable. The addresses by Mr. Oldham and Mr. T. Z. Koo are alone worth preserving, to say nothing of others equally worthy.

J. M. Y.

THE CHURCH OF THE SPIRIT. By FRANCIS GREENWOOD PEABODY. *Macmillan*. G. \$2.00.

In this book, which contains the substance of the Hibbert Lectures given at Oxford in 1925, the clearest contrast is drawn between the "Church of Authority" on the one hand and the "Church of the Spirit" on the other; and we are led to wonder how we have ever been able to manage without these two contrasted terms to clarify our thought.

E. F. B-S.

THE LIVING GOD. By VERNON F. STORR, M.A. *Canon of Westminster. Hodder and Stoughton Ltd., London.* Price 5/- net.

In simple language, but in a fresh and forcible style, Canon Storr presents the main facts, beliefs and experiences of the Christian faith. Special space is given to God the Creator, God the Father, God the Revealer and the Revelation of God in Jesus Christ. The suffering and severity of God occupy two chapters. Whilst the last chapter is on the personality of God, the subject of personality comes up all through the book.

G. M.

BARRETT WENDELL AND HIS LETTERS. By M. A. DE WOLFE HOWE. *Atlantic Monthly Press*. G. \$4.50.

If you are interested in English Letters and enjoy charming epistles written by one cultured gentleman to his friends all over the world, you will surely be delighted with this fine book. Barrett Wendell was for nearly forty years a teacher of English in Harvard University, known on two continents as an able critic and historian.

J. M. Y.

THE BOWLING GREEN. By CHRISTOPHER MORLEY. *Doubleday, Page and Co.* G. \$1.75.

This beautifully made little book is an anthology of verse by Christopher Morley, selected from poems which appeared in "The Bowling Green" a column formerly printed on the editorial page of "The New York Evening Post."

J. M. Y.

THE REAL JOHN BURROUGHS. By WILLIAM S. KENNEDY. *Funk and Wagnalls, New York*. G. \$2.50.

The lovers of John Burroughs, "the sage of the Hudson," are scattered all over the world. This volume by Mr. Kennedy, a fair and friendly analysis and criticism of Burroughs as a man, a naturalist and an author, will be welcomed by them all.

J. M. Y.

DAYS OF THE PIONEERS. By L. LAMPREY. *F. A. Stokes Co., New York*. G. \$2.50.

This is a volume in the series on "Great Days in American History" and in its 23 chapters gives a vivid story of those early days. It is written especially for boys and girls, and being told as a story, and also being true, it is quite fascinating.

"WHAT CHRISTIAN SCIENCE MEANS AND WHAT WE CAN LEARN FROM IT." By JAMES M. CAMPBELL. *The Abingdon Press, New York, 1920.*

The author in thirty five short chapters gives us a popular treatment of the issues involved in Christian Science. He keeps ever before us the second part of the title of his work. This is the distinctive note of the book. There are many books that treat more seriously the first half of his title. This book is very easy to read. Considerable humor is found in it.

C. M. D.

THE WHITE MONKEY. By JOHN GALSWORTHY. *Charles Scribner's Sons, New York*. Gold \$2.00.

In "The White Monkey" Galsworthy carries along the story of the Forsyte family from the place where "The Forsyte Saga" leaves them to the time in which we are living. Fleur Forsyte, restless, hungry for something unattained, modern, compellingly



alive, is the center of the book, and her life is typified by a Chinese painting of a white monkey surrounded by emptied orange rinds. In his hands he squeezes the juice from his last rind, looking around the while with a "What's-the-use?" expression.

F. T. C.

STORIES FROM CHINESE LIFE. By ROVER. *Edward Evans and Sons, Ltd., Shanghai.* Price \$1.00.

BLACK TREASURE. By BASIL MATHEWS. *Edinburgh House Press, London.* Price 1/-.

ACTIVITIES WITH PURPOSE. By CLIFFORD A. MARTIN. Price 4d.

#### THE CHILDREN'S CLASSICS.

Junior (Ages 6 to 9.)

Through the Looking-Glass and what Alice Found There.  
Tales From *Æsop*.

Intermediate I. (Ages 8 to 10.)

The Cuckoo Clock.  
Andersen's Fairy Tales.

Intermediate II. (Ages 9 to 11.)

Fables from the East.

Senior (Ages 11 to 14.)

The Life and Adventures of Robinson Crusoe.  
A Tale of Two Cities.  
Stories from The Arabian Nights.  
Masterman Ready.  
English Made Easy, Fourth Book.

## Correspondence

To the Editor,

*The Chinese Recorder.*

DEAR SIR:—I have just received a letter from a member of my mission from a city which is in the very center of the fighting zone between the Fengtien and Southern forces. It is such an interesting side-light on local Chinese sentiment and such an admirable statement of the right position for missionaries to take that I believe others should see it.

The letter is quoted in part: "People here are still very much frightened that this city will be the scene of battle between the Fengtien and Southern troops. Rumors are flying thick and fast.—What we mostly fear is that the renegade citizen army from H—will do for us what they have done for H—. Some of them have gotten as far as K—already.

We are calmly going ahead as best we can. It is discouraging now to see the sentiment in the face of danger among all Chinese in the city. They want us to raise the American flag on all our property, thus making a safe place for those among them who shouted most loudly after the Shanghai affair for retrocession of extraterritorial rights. Mr. H— and I are standing against the use of the flag; trying on the one hand to live up to our own position of relying on God instead of American power; and on the other hand, by refusing the use of the flag, to try to help the Chinese to see the implications of the retrocession of extraterritoriality and treaty rights."

Yours very truly,

MAXWELL CHAPLIN.

Showchow, North Anhwei,  
via Peng Pu.  
November 13th, 1925.

## The China Field

### The Bible and Graduates of Christian Colleges in China.

On September 13, 1925, Yenching University celebrated its 8th Commencement. At the Baccalaureate Service each member of the graduating class was presented with a Bible and in making the presentation, Dr. Timothy T. Lew made the following address:

Members of the Graduating Class of the Colleges of Arts and Sciences for Men and for Women:

You have been in this Institution for four years, during which period you have devoted your time and energy to seeking for knowledge and truth. It is the privilege of those who associate themselves with the University Faculty, to serve in the capacity of guide and helper in your effort. We have endeavored to present to you the best we have received from our own teachers, and the best we have found in our own efforts of study, each in his or her own particular line. In a modern institution of education, with a steadily growing body of knowledge, each teacher can hope to offer but a fraction of the truth which is discovered in his particular field. The interests, purpose and objectives vary according to the assigned task, but there is one purpose, one objective, one interest which is common to all of those who serve in this University, and that is to help you, each in his or her limited way, to get to know this Book. Through various methods in regular class room instruction, extra-curriculum study classes, formal and informal gatherings, we have tried to help you to know and to understand a little better, and to appreciate a little more fully this great Book.

It is in a faith in the teachings contained in this Book that men and women have left their homeland in early days, facing difficulties and running risks of dangers, to come over and establish this Institution. It is faith in the teachings contained in this Book that has led thousands of men and women who have never been in China, who have never seen you or your predecessors, and who will never see those who come after you, to contribute according to their strength the financial support which makes the maintenance and development of this University possible. It is through faith in the teachings contained in this Book that men and women have turned away from more lucrative careers, more promising material futures, to come to China to join this faculty in order to serve you with self-denial and self-imposed limitations of life. Their efforts made the work of the University possible, and it is through them that you have received the privilege of your education. It is through faith in the teachings of this Book that men and women have gone to the ends of the earth to do heroic service for people whom they do not know, but have learned to love. It is through faith in the teachings contained in this Book that men and women have accomplished great works, have shattered thrones, conquered kingdoms, overcome sins, and established a reign of peace, love and justice. It is through the power of this Book that lives have been transformed; that men saw light in darkness, found help in distress, comfort and succor in suffering, hope in despair. It is through the inspiration of this Book that some of the noblest pieces of literature have been pro-

duced. Men find in this Book revelations which uplift them from the earthly to the heavenly life, and enable them to see visions, fill them with gladness of heart and unspeakable joy. It is through absolute confidence in the possibility of fulfillment of the teachings of this Book that thousands upon thousands have labored, and are still laboring, for the betterment of the world against many odds, and have faced insurmountable obstacles fearlessly. Through complete obedience and unflinching loyalty to the Lord and Master whose teachings and life are narrated in this Book, throughout the centuries men and women, young and old, have offered their lives to carry out His teachings, and have willingly suffered martyrdom rather than betray their trust.

It is a Book which has been translated into every tongue known to the civilized world, and is being read and studied with worshipful, reverent hearts throughout the world by millions of devotees. It is, therefore, a Book which every educated person must know, and lack of knowledge of which is a mark of ignorance in this age.

It is our sincere hope that you have acquired during these four years an intimate acquaintance with this Book, and that upon your departure from these academic halls you will go out into a world of service, with an increasing appreciation and a growing faith.

If in the last four years, any of us have done things in our lives contrary to the teachings of this Book, we hope you will forgive us; and if there is any little service we have offered to you which has made your lives richer and nobler, you will find that this Book has been responsible for it.

Therefore, on this memorable occasion, on the eve of your de-

parture from the University, we present to each of you a copy of this Holy Scripture. "It is given by the inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly finished in all good works."

This gift, may I add, is made possible through the generosity of the British and Foreign Bible Society. The gift was made before May 30th by friends who sincerely love China. May I also add, that the leaders of this Society, together with other missionary societies of Great Britain have, since the Shanghai incident, sent us Chinese Christians words of sympathy and resolutions that they will stand by any effort that will uphold justice and promote better relationships between the two peoples. It is our confident belief that if the Shanghai incident and all other related problems between China and the Western nations are going to be at all solved, it can only be done if those who are working for the solutions do implicitly believe and faithfully carry out the teachings of the Master recorded in this Book, which constitutes a Gospel of reconciliation and of peace to the world.

This is the best gift in our possession to present to you, and may you treasure it, study it and find in it inspiration, hope, help, strength and eternal life.

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#### Chinese Baptist Autonomy.

Necessary readjustments in our work was the theme of the *annual conference of the East China Baptist Mission* held in Hangchow the last of October. The whole conference was taken up with the discussion as to how the present crisis has modified the missionary task.

After an introductory paper on necessary readjustments in our work and points of view, the conference went into departmental meetings, evangelistic, educational and medical, and discussed the question of how the present crisis is modifying the task in each department. The following day the conference met in full session again to discuss "What shall we do in the light of these things to make Christianity really function in China, in medical work, in evangelization, in education?" The last day of conference, a Sunday, was given over to a retreat with the theme "What spiritual readjustments are necessary at this time?"

It was found that the Mission is already well on the way to readjustments. The evangelistic work of the mission is organized with an executive committee of the Chinese church body composed almost wholly of Chinese which has complete charge of all the evangelistic work in the mission including the expenditure of funds from America. At the head of this committee is a Chinese all-time secretary. In each main city there is also a station committee, also composed largely of Chinese, which receives the funds and instructions from

the executive committee and decides what shall be done.

Eight out of twelve boarding schools already have Chinese principals or acting principals. One of our hospitals is entirely in charge of Chinese doctors and our other three hospitals have well qualified Chinese on an equal basis with foreigners.

Perhaps the question that was discussed more than any other was what the missionary task would be when all of the administrative work was taken over by the Chinese. Some have doubted whether there would be any function for the missionary. It seemed to be the consensus of opinion that any missionary who was sufficiently Christ-like in his life and in his work would find that the taking over of the administrative work by the Chinese, would clear the ground for the real missionary task to which we have all been looking forward since the opening of mission work; not that the missionary could be any more Christ-like than the Chinese, but that in Christ there is no Chinese or foreigner and that Christ-likeness is as valuable in foreigner as in Chinese.

F. J. WHITE.

### IMPORTANT ACTIONS ON CHINA SITUATION.

#### Conference of British Missionary Societies.

The Cheloo Bulletin, November 7, 1925, states that the Standing Committee of the Conference of Missionary Societies has recently taken action anent the "Toleration Clauses." The statement was frankly made that the Mission Boards are prepared for the abolition of all special privileges enjoyed by missionaries in China, in favor of some new agreement

between China and the Powers in which China takes her place as a sovereign state and an equal.

#### Unofficial Meeting of American Mission Administrators, October 2, 3, 1925.

This Conference, composed of officers and members of missionary Boards and Societies of the United States and Canada that are working in China, meeting informally



to consider the present conditions of missionary work in China, adopts the following resolutions:

WHEREAS, we heartily sympathize with China in her aspirations for just, equal and fraternal relations with other nations and in her sense of the present injustice of existing treaties, and

WHEREAS, we believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and Western Powers,

Therefore, be it RESOLVED:—

1. That we urge the early revision of the existing treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by the nine Powers in Washington on February 6, 1922, namely:

Article 1. "The Contracting Powers, other than China, agree:

- (1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;
- (2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;
- (3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;
- (4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friend-

ly States, and from countenancing action inimical to the security of such States."

2. That, with reference to the treaty provisions according special privileges to missions and missionaries;

a. We wish it to be understood that when our respective governments negotiate the new treaties that are so urgently needed, we do not desire that any distinctive privileges for missions and missionaries as such be imposed by treaty upon the Chinese Government, and people.

b. Correlatively, we consider it desirable that the Chinese Government, by such legislation as may be deemed necessary, define the rights and privileges of missionaries, their property and work in China.

c. We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.

3. That, with reference to extraterritoriality;

a. We express ourselves in favor of the complete abolition of these privileges at an early date, and

b. We further express the opinion that determination of that date and of the provisions that may be considered mutually desirable is a task to be undertaken co-operatively on terms of equality by China and the other Powers.

4. That the secretary of the Committee of Reference and Coun-

sel be instructed to forward the above Resolutions to all the missionary Boards in North America having missionaries in China for their early consideration and such action as they deem necessary; to the respective governments of Canada and the United States as the expression of the opinion of this Conference; to the China National Council and to the International Missionary Council.

### **Presbyterian Board (N.)**

#### **Resolution on Emergency in China, Adopted**

**September 21, 1925**

WHEREAS the Board of Foreign Missions of the Presbyterian Church in the United States of America, in seeking the highest welfare of the people of China, is engaged in an extensive enterprise with 550 American missionaries in numerous constructive movements and institutions in coastal and inland provinces of that nation;

WHEREAS the Board is impressed with the serious gravity of the prevalent unrest in China and is warmly sympathetic with the worthy aspirations of the Chinese people for real correctives of these threatening conditions; and

WHEREAS the Board believes that China, with the help and assurance of foreign powers both in the just revision of the treaties and in all friendly co-operation, can more effectively deal with the disturbance and critical situation within her borders; therefore be it

RESOLVED: That the Presbyterian Board of Foreign Missions express its deep gratification with the evident purpose of the American Government to co-operate in the speedy removal of the sources of discontent between China and the treaty powers, or at least between

China and the United States, and that the Board pledge its loyal support to our Government's efforts in the forthcoming conferences and in other ways toward an early readjustment of international relationships with China upon a basis of unquestionable justice, equality and fraternity; and be it further

RESOLVED: That the Board extend to the Christian people of China, particularly the Presbyterian Church and the missionaries associated with it, its sincere greetings of cordial fellowship in a great, mutual undertaking and express both its full appreciation of the serious difficulties and of the challenging opportunities of the Churches of China and America in the present emergency and also its earnest prayer for an unbroken "unity of the spirit in the bond of peace" as together we promote the remedial and reconstructive principles and processes of Christianity to meet the need of the world.

The Board gave instructions to transmit copies of this resolution to the Secretary of State and to the Chinese Minister in Washington, D.C., to the National Christian Council, to the Presbyterian General Assembly of China and to the Missionaries of the Board.

### **American Board Missionaries in China.**

We, the undersigned, conceive it to be part of our task, while in China, to help to create and develop mutual understanding between the various races which come into contact with one another, to try to remove causes of international friction, and to stand for the highest type of international justice.

Finding in the treaties between our countries and China clauses

which we believe hinder the realization of these aims, we desire to take a definite stand in regard to them. We do this in full loyalty to our own governments, with a desire to see expressed in China the principles of honor and fairplay which we believe characteristic of the best nationals of our own lands.

We therefore state it to be our purpose to use such influence as we have, both with our governments and our mission boards, toward securing, as speedily as the necessary adjustments can be made, the modification of all treaties which infringe on the sovereignty or hinder the progress of China, and to urge that immediate steps be taken which will lead to restoring full tariff autonomy, and the withdrawal of the privileges of extra-territoriality granted to foreign residents.

Our sense of responsibility is deepened by the conviction that for Christian missions and missionaries longer to work under special rights and privileges granted in the toleration clauses of the treaties is not in accord with Christian principles, and we therefore wish to urge our governments to take decisive steps toward their early removal.

I herewith sign this statement, and either as an individual, or as a member of a group, will send it without delay either to my local consulate, to my legation in Peking, or to some official in my home government, also to my foreign mission board, at the same time seeking to promote united action by my mission on the field.

(This statement has been signed by all the American Board missionaries on the field working in Pao-tingfu, Tsinan, Fenchou and Shanghai with one exception. It is being distributed in the other stations with a view to securing a unanimous vote thereon.—Ed.)

#### **Council North China Kungli Hui.**

47. Voted, that the Council request the National Christian Council to approach the responsible representatives of foreign governments, asking for the abolition of all unequal treaties, in order that the ground for criticism of the Chinese Church as being dependent upon Western nations may be done away with, and that Western governments may deal with China on the same basis as with each other.

#### **Peking Missionary Association.**

"I. In view of the convening of an International Conference looking towards the revision of existing treaties between China and other nations, in which treaties we as missionaries are specifically involved, in view of the widespread interest on the part of people in many countries in the problem of revision, and in hearty endorsement of the resolutions of the Standing Committee of the Conference of Missionary Societies of Great Britain and Ireland, and those of an unofficial meeting of officers and members of Mission Boards and Societies of the United States and Canada, we members of the Peking Missionary Association here assembled, speaking for ourselves alone and for no other group or locality, do express to our Home Boards, our respective Governments and the Christian Church of China, our own attitude toward these problems, with the reasons therefore, as follows:—

II. First, our whole purpose in coming to China and in prosecuting our work is to serve God in serving China. We are not here to force Christianity upon the Chinese people as a foreign religion, but to share with them and cooperate with them in the development of the highest spiritual values of the

Christian faith, to the mutual enrichment of our religious life; and also to cooperate with them in promoting such forms of educational and philanthropic work as will make for the largest public welfare. We are committed to no policy or method which will not further this aim.

"III. Second, we are in full sympathy with the efforts of the Chinese people to establish a true democracy in government, in industry and in education, and to found a truly indigenous Chinese Christian Church. We recognise the difficulties which they face in this tremendous task. We desire to cooperate in the removal of all obstacles, and to further, in every legitimate way, their endeavours to establish a just and stable government, to improve economic conditions and to secure for the people of China all the rights and privileges of a free and sovereign nation.

"IV. Third, we do not desire that our legal rights as Protestant missions and missionaries in China should henceforth rest upon such provisions as the so-called "toleration clauses" in treaties between

China and foreign Powers, but that our rights and liberties should be those freely accorded to us by China as a sovereign Power.

"V. Fourth, for ourselves, we desire the abolition of extraterritorial rights and privileges, that, as missionaries representing the principles of Christ in China, we may not be associated in the minds of the Chinese people with the military power of foreign nations. We frankly recognise the complexity of the issues involved which concern many besides ourselves, and that there is honest difference of opinion as to the processes by which this end may be attained. We seek only to foster the goodwill and mutual confidence which are essential for making the adjustments that will necessarily be called for. We earnestly hope that the Commission appointed under the terms of the Washington Treaty may be able to present practicable plans to the Governments therein represented for the early abrogation of all extraterritorial privileges."

These resolutions were adopted on November 17, 1925, at a largely attended meeting by a vote of 90 to 13.

## The World Field

**Szechwan Christian Weekly.**—The West China General Conference, when it met last January, proposed the publication of a Christian newspaper. The first number of this newspaper appeared in the latter part of October, 1925. There have been repeated urgent calls for Christian newspapers. We are glad to note the beginning of this experiment.

**Universal Week of Prayer, 1926.**—The 80th anniversary of the Universal Week of Prayer will be

held from Sunday, January 3rd, to Saturday, January 9th, 1926. The general subjects announced are (1) Thanksgiving and Humiliation, (2) "The One Body," (3) Nations and their Rulers, (4) Missions, (5) Families, Schools, Colleges and the Young, (6) the Home Base and the Jews.

**Rural Co-operation.**—The bulletin of the Famine Commission for October, 1925, contains a list of 22 rural co-operative credit societies which had received recogni-



tion of the Committee on Rural Co-operation up to October 15th, 1925. These societies are found in Kiangsu, Anhwei, Chihli and the metropolitan provinces, all being in the latter two provinces except two.

**Chinese Home Missionary Society.**—Seven years ago the city of Lufeng, Yunnan, refused to rent a house to the C.H.M.S. Recently they gave a large plot of land for the work of this society. A few weeks ago the city was besieged by bandits. Those wounded in the strife were treated by the woman physician maintained there by this society. The tin-mine company at Katchiu, about three day's journey west of the capital of Yunnan, recently extended to Dr. Liu, the physician of the C.H.M.S. located there, an invitation to treat the patients in their mines. This new door for service has been gladly entered.

**Conference of Christian Rural Leaders, February 2-5, 1926.**—This conference of Christian rural leaders will be held in Bailie Hall, Nanking University. The two main purposes of the conference are (1) to concentrate thought on the problems of the rural church and, (2) to bring rural leaders in China into closer touch with the work of the College of Agriculture and Forestry. Application is being made to the Ministry of Communications, Peking, for special conference rates. Among other things arrangements have been made for individual conferences on various aspects of co-operation in rural work. A number of the public speakers are intimately connected with problems along this line.

**British Boxer Indemnity Fund.**—“The China Express and Telegraph” for October 22nd, 1925

(page 772) states that Parliament has now given the necessary authority for the devotion of the British portion of Boxer Indemnity fund to purposes mutually beneficial to British and Chinese. No scheme for their use has yet been adopted. The Act is worded as follows:

“Applied to such educational or other purposes, being purposes which are, in the opinion of the Secretary of State for Foreign Affairs, beneficial to the mutual interests of His Majesty and of the Republic of China, as the said Secretary of State, after consultation with the Advisory Committee to be established under this Act, may from time to time determine.”

**Dr. and Mrs. McCandliss Retire.**—Dr. and Mrs. Henry M. McCandliss of the American Presbyterian Mission in Hainan are retiring. This retirement, which comes in the regular order, is hastened somewhat by the ill-health of Dr. McCandliss after he had decided to defer retirement for a year or two. Dr. McCandliss completed forty year's service in July, 1925. He began work when Western medicine was looked on as a black art of the worst type. In addition to his medical work he has preached regularly in the Hoihow church. The Chinese sorrowed greatly at his leaving. The merchants of Hoihow and the local churches presented Dr. and Mrs. McCandliss with valuable tokens of their esteem.

**National Missionary Convention.**—The China-for-Christ Conference, Shanghai, 1919, requested the Chinese Home Missionary Society to call a National Missionary Convention when the time seemed suitable. Plans are under way to have this Convention in June 1926 at Peking. This will be the first convention of its kind ever called

by the Chinese Church. The Committee on Arrangements has 21 members five of whom are missionaries. A three fold purpose for the Convention has been announced. (1) To arouse Chinese Christians within and without China to a deeper interest and greater activity in re-telling the Gospel. (2) To strengthen and develop existing mission work in China. (3) To plan for closer co-operation between the various missionary organizations of the Chinese Church. The Committee of Arrangements is divided into five departments (1) Publicity, (2) Program, (3) Intercession, (4) Finance, (5) Commissions. Dr. C. Y. Cheng and Rev. C. K. Lee, the secretary of the C.H.M.S. are travelling around the country stirring up interest in this Convention.

**Co-operation in China's Agricultural Development.**—Under the co-operative arrangement between Nanking University, Cornell University and the New York State College of Agriculture, Professor H. H. Love, a plant breeder of international reputation, arrived in China on April 10th and returned home October 27th. During his stay he taught classes in plant breeding and biometrics, helped to standardize plant breeding methods, collect and organize experimental data and interpret results. He traveled about to co-operating stations, directed large field selections of different crops from given areas, prepared a simple manual of plant breeding methods for use by the department of agronomy and by our co-operators and for translation into Chinese.—Agriculture and Forestry Notes, University of Nanking.

**Convention of Buddhists of Eastern Asia.**—About 500 re-

presentative Buddhists from Formosa, China, Korea and Japan met in Tokyo during the early part of November, 1925. It was decided to establish an Eastern Asia Buddhist Social Welfare Organization. Buddhist social welfare work was summarized under the following heads:—(1) Relief of the poor, including protection for the aged and widows. (2) Free medical treatment for leprosy, tuberculous, lunacy, etc. (3) Prevention of poverty by the establishment of employment offices, markets, public dining rooms, etc. (4) Reformatory schools. (5) Settlement work, (6) Protection of orphans, deformed children and lunatics. Buddhist missionaries were advised that some opposition to their propaganda might be expected, but that this would not equal that formerly suffered by Christians and should be endured in a spirit of meekness. It was felt that the world is now prepared to listen to Buddhism. It was stated that Christianity is included in Buddhism and that these two religions have many converging aspects.

**National Christian Literature Association.**—In the fall of 1923 two retreats of Christian writers, mostly Chinese, were called together at the expense of the China Christian Literature Council. The result was the organization of the National Christian Literature Association the membership of which is Chinese with a few foreign advisers. This new Literature Association is now getting under way. A national convention is to be held during next Chinese New Year. The work of the organization actually began on March 1, 1925 with a staff of three secretaries of which Prof. Wesley T. Shen is the Associate Executive

Secretary. The headquarters are in Soochow University. The program includes the discovery and training of Christian writers and translators: the translation, securing and publication of Christian books; the promotion of the reading of Christian literature and the publication of bulletins and a daily newspaper. At present a membership campaign is under way. The membership fee is \$10.00. The members of the Executive Committee are:—Prof. T. C. Chao, Dr. David Z. T. Yui, Dr. T. T. Lew, Dr. C. Y. Cheng, Dr. Fong F. Sec, Mr. Peter Chuan, Mr. W. T. Tao.

**For International Friendship:—**Mrs. H. C. Mei, president of the National Committee of the China Y. W. C. A., represented the association at the first National Convention of the Japanese Y. W. C. A. We learn also from The "Green Year" Supplement (November 12, 1925) that Miss Zia represented the China Y. W. C. A. student movement at a summer conference of Japanese students in Gotemba. The Japanese students expressed the following sentiments:—(1) We regret very much what has recently happened in Shanghai and from the bottom of our hearts we express our sympathy with you. (2) We sincerely regret that one of our countrymen, by a careless deed, has helped to precipitate the present disturbance. We feel a moral responsibility for it. (3) Realizing that differences in language and in racial characteristics involve misunderstandings and unfortunate situations, we Japanese students feel the necessity for mutual co-operation between our two countries and will do what we can to bring about a closer friendship and to cultivate patience, sympathy and love towards one

another as those united in Christ. Miss Ting Shu Ching is also visiting India on her way back to China. Mr. R. O. Hall, a secretary of the British Student Movement, has recently arrived in China to spend a year, at the invitation of Mr. T. Z. Koo, getting into touch with China student movements. Mr. Allen Hunter, who recently graduated from Union Theological Seminary, is also in China on behalf of the League of Youth for Peace with a view to increasing understanding between Chinese and Western students. In this way will friendship increase.

**The Diplomats and Missionary Viewpoint.**—At a meeting of representatives of missions and a few other agencies called together in Shanghai on October 14 to confer with Mr. Silas D. Strawn, American appointee to the tariff and extraterritoriality conferences, the relation of the mission boards in China to these issues tended to become more clearly defined. Mr. Strawn, who had just arrived in China, manifested a very real desire to understand the missionary point of view, and to give it, together with that of the commercial groups, adequate representation, particularly at the extraterritoriality conference. At the close of the discussion he invited further information, by letter or personal interview. It seemed plain that in the immediate future direct responsibility of all American missionaries (and we assume the British and other commissioners are equally desirous of information from their nationals) is to formulate and send to Peking, such convictions and desires as would concern the two conferences.

The two principal issues which came out were, of course, (1) whether the missionaries believe in the abolition of extraterritoriality and are ready

to live in China without it, and (2) whether they and the Chinese Christians desire and can help to bring about the removal of the "toleration clauses" from the treaties. It was not made entirely plain during the discussion, nor has it been made so since, whether or not an individual American can decline the protection of the U. S. Government. It seemed evident, however, that the time calls for thorough study and consequent expression of

opinion, both from individuals and groups, as to whether they believe that the treaties should be changed on these points, and as to the desirable methods of bringing about such changes. A similar meeting of missionaries with Mr. Strawn is being planned for in Peking. Communications on this subject should be sent to Mr. John McMurray or Mr. Silas D. Strawn, c/o the American Legation, Peking.

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## Notes on Contributors

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YU YUE TSU, B.D., Ph.D., (Columbia) was formerly a professor in St. John's University, Shanghai. He was sometime secretary of the Chinese Students' Federation in the United States. He is now religious director in Peking Union Medical College.

Rev. JOHN SHYROCK, M.D., is a member of the American Church Mission. He arrived in China in 1926. He has been chaplain, and is now also headmaster, of St. Paul's School, Anking.

Rev. FRANK WILSON PRICE, B.D., M.A., is a member of the Presbyterian Mission (South). He was born in China and was appointed as a missionary to China in 1923. His special interest is religious education. He has worked with Nanking government students. He was for a year with the Chinese Labourers Y. M. C. A. in France and for two years field secretary of the Chinese Students' Christian Association in North America. He is professor of religious education in Nanking Theological Seminary.

Mrs. JOHN C. GRIFFITHS is a member of the Canadian Presbyterian Mission. She arrived in China in 1900 and is at present working in Changte, Honan.

Miss SOPHIE STEPHENS LANNEAU, B.A., is a member of the Central China Mission of the Southern Baptist Convention. She has been connected with the girls' school in Soochow for the 18 years of her residence in China as a missionary.

Rev. TIMOTHY TINGFANG LEW, M.A., B.D., (Yale), Ph.D., (Columbia) is dean of the theological department of Yenching University, Peking. He was sometime lecturer on psychology at the National University of Peking and dean of the Graduate School of the Government Teachers' College, Peking. He was also sometime assistant in religious education and psychology at Union Theological Seminary, New York.

Rev. D. WILLARD LYON, M.A., D.D., is a member of the National Council Y.M.C.A. of U.S.A. For thirty years he has been engaged in administrative and editorial work and in the training of secretaries. He has been a member of the C. C. C. and the N. C. C.



## Personals

**BIRTH.****OCTOBER:**

19th, at Englewood, New Jersey, to Mr. and Mrs. L. R. Craighill, A.C.M., a son.

**MARRIAGE.****OCTOBER:**

19th, at All Saints Church, Tientsin, by the Rev. S. G. Teakle, Frances Emerick Wight, daughter of the late Rev. Calvin Wight of Tsinan and Mrs. Calvin Wight, Tengchow, Shantung, to Captain Archibald Cook, China Navigation Co., son of Mr. and Mrs. John Cook, Greenock, Scotland.

**DEATH.****OCTOBER:**

3rd, at Paotowchen, Shansi, Mrs. Wm. Dreier, Swedish Alliance Mission.

5th, at Sweden, Rev. David Tornvall, Scandinavian Alliance Mission.

8th, at London, Miss B. Leggat, C.I.M.

7th, at Paoning, Sze. Rt. Rev. W. W. Cassels, D.D., Bishop in West China, C.I.M.

**ARRIVALS.****SEPTEMBER:**

2nd, from America. Prof. and Mrs. O. K. Wold and three children, L.U.M.

11th, from America, Dr. C. E. West, (new), C.N.

12th, from U.S.A., Mr. and Mrs. R. R. Service, Mr. and Mrs. N. Kiaer, Mr. and Mrs. S. M. Cowles, Y.M.C.A.

20th, from America, Mr. and Mrs. H. H. Wells 3rd, Miss Margaret Speer, (all new), P.N.

21st, from America, Mr. and Mrs. P. J. McLean Jr., (new), Miss E. G. Shoemaker, Miss Frances H. Therolf, A.B.F.M.S.

22nd, from U.S.A., Mr. and Mrs. A. J. Allen, Mr. and Mrs. B. W. Smith, Y.M.C.A.

23rd, from U.S.A., Mr. and Mrs. J. H. Geldart, Y.M.C.A.

24th, from America, Rev. and Mrs. J. P. Snyder, Rev. and Mrs. H. H. Housman, (all new), Mr. and Mrs. Maxwell Chaplin, Miss K. Harrd, P.N.

25th, from U.S.A., Mr. and Mrs. H. R. Sweetman, Y.M.C.A.

26th, from America, Rev. and Mrs. A. H. Van Etten, Miss E. M. Gerhold, (all new), P.N.

29th, from America, Mr. and Mrs. S. E. Johnson, Miss Bessie McCombs, (all new), M.E.; Miss V. Blick, Miss Barbard Higgins, (all new), Mr. and

Mrs. M. G. Tewksbury and two children, P.N.

**OCTOBER:**

6th, from America, Miss R. J. Craft, P.N.

8th, from America, Miss M. E. Cogdal, P.N.

10th, from America, Rev. and Mrs. J. A. Silsby, Mrs. G. L. Gelwicks, Rev. and Mrs. J. M. Speers, Jr. and four children, Mrs. G. W. Marshall and one child, P.N.; Miss L. E. Brodbeck, A.B.F.M.S.

11th, from U.S.A., Mr. and Mrs. Heininger and three children, A.B.C.F.M.

14th, from Sweden, Mrs. H. Tjäder, S.M.C.

15th, from Denmark, Mr. Sorensen, Miss Thomsen, Miss Rasunssen, Miss Balinsen, Miss Hoffmuk-Madsen, Miss Dresmer, (all new), D.M.S.

18th, from U.S.A., Mrs. Beam, R.C.A.S.; Mr. G. A. Sutherland, (new), C.I.M.; from Canada, Miss Warren, Miss O. Neill, P.C.C.; Lieut. Hoddinott, Lieut. March, (all new), S.A.; Miss Snell, (new), M.E.F.B.; from Australia, Adj. Dare, Capt. Landers, Lieut. Ress, (all new), Adj. Daddow, Adj. Graham, S.A.; from England, Com. Pearce, S.A.; Mrs. D. Smith, Miss Cowie, B.M.S.; Mr. and Mrs. Ockenden, Miss Gale, Miss Loggin, Miss Milburn, C.M.M.L.; Rev. and Mrs. J. J. Coulthard, C.I.M.

19th, from England, Misses M. Phare, M. Corner, H. F. Reynolds, A. E. Peake, J. D. Barber, (all new), Dr. and Mrs. G. W. Guinness, Rev. and Mrs. A. K. Macpherson, and two children, Mr. and Mrs. Owen Warren and two children, Misses A. K. Robotham, E. S. Twizell, E. R. White, G. E. Mitchell, G. K. Palmer, J. H. Ruscup, C.I.M.; from Sweden, Miss E. A. Frelander, S.A.M.; from Australia, Mr. R. S. Hamilton, Mr. T. A. Binks, Miss G. McGregor, Miss E. M. Budge, (all new), Miss C. Coleston, Rev. R. W. Middleton, C.I.M.

20th, from Britain, Mrs. Donald Smith, B.M.S.

24th, from U.S.A., Miss Winifred Stewart, (new), Miss H. Gardiner, A.C.M.; Mr. and Mrs. Outerbridge, Miss Roisum, Dr. and Mrs. Campbell, (all new), Mr. and Mrs. Smith and one child, Dr. and Mrs. Pye and one child, A.B.C.F.M.; Dr. Lewis, P.N.

29th, from Germany, Messrs. H. E. Liebehen, R. Buss, G. Juttka, H. W. Wagner, (all new), Liebenzeller.

#### NOVEMBER:

3rd, from America, Miss Eleanor Haberling, Miss L. Greer, (all new), Miss M. F. Mayo, Miss A. G. Hunter, A.G.; Mr. and Mrs. Amdt and four children, E.L.S.M.; Mr. and Mrs. Kousterlie and three children, L.B.M.; Mr. and Mrs. Troxel and one child, Miss Brown, Mr. and Mrs. Richards, N.H.M.; Rev. H. D. Hayward, Mrs. Hayward, Misses M. O. Atkinson, H. E. Bachmann, Berthold, A. E. Blair, E. Buttles, F. Cecil-Smith, I. E. Day, M. Fickett, G. L. Fraser, N. K. Getgood, E. J. Holland, E. E. Lemmon, F. V. MacDowell, G. G. Lindholm, F. I. Lutont, E. L. Pottinger, (all new), Miss B. C. Baber, C.I.M.; Miss C. Anderson, Miss D. C. Anderson, S.A.M.; from Canada, Dr. and Mrs. Morse, A.B.F.M.S.; Mr. and Mrs. Self and two children, Miss Nichols, (all new), Mr. and Mrs. Irish and four children, Mr. and Mrs. Plewman and four children, Dr. and Mrs. Mullett and two children, C.M.M.; from England, Rev. and Mrs. A. T. Polhill and two children, Rev. A. E. Evans, C.I.M.

4th, from U.S.A., Mr. and Mrs. Beeman and one child, A.B.C.F.M.; Mr. and Mrs. Lovegren and three children, A.B.F.M.S.; Mr. and Mrs. Bare and one child, Mr. and Mrs. McCloud and three children, (all new), U.C.M.S.

5th, from England, Dr. and Mrs. Maxwell and one child, C.M.M.A.; Dr. H. C. J. Ball, Messrs. K. G. Bevan, M. T. Shepherd, W. H. Webb, (all new), Mr. and Mrs. D. Urquhart, Mr. and Mrs. A. R. Richardson and five children, C.I.M.

6th, from U.S.A., Mr. and Mrs. Matson, Cov.M.S.; Mr. and Mrs. Suhr and two children, Miss Johnson, E.C.; Mrs. Grier, Miss Grier, P.S.; Mr. and Mrs. Ayers, S.B.C.; Miss Binkema, (new), Mr. and Mrs. Renskers and one child, Mr. and Mrs. Poppen and two children, R.C.A.

7th, from U.S.A., Mrs. A. R. T. Standring and one child, Miss Sarah H. Reid, A.C.M.; Miss Helen R. Abbott, (new), P.S.; Rev. and Mrs. H. W. Flagg and two children, Miss M. A. Reynolds, C.I.M.; from England, Rev. and Mrs. C. A. Bunting, C.I.M.

12th, from Switzerland, Rev. and Mrs. C. W. Spohr, Mr. O. Wüst, (new), C.I.M.; from Germany, Misses A. M. Forstmeier, A. Giessel, E. K. M.

Gaedke, M. A. Hagar, (all new), Misses M. Rentschler, A. Muller, E. Kuhs, Liebenzelles.

16th, from England, Bishop and Mrs. Molony, C.M.S.

17th, from England, Rev. Joshua Vales, C.I.M.

26th, from England, Miss Doris Kelley, (new), Y.W.C.A.

#### DEPARTURES

#### OCTOBER:

5th, for U.S.A., Rev. and Mrs. J. H. Chenoweth and three children, A.G.; Mr. and Mrs. Rolland and two children, M.E.M.; Miss Gowans, P.N.; Dr. Gamewell, M.E.F.B.; Miss Meunish, D. of H.; Miss Hatlie Menge, Bishop and Mrs. L. J. Birney, M.E.; for Canada, Mr. and Mrs. Flemming and two children, P.C.C.

8th, for U.S.A., Dr. and Mrs. Moore, P.S.; Miss F. C. Lide, Miss J. W. Lide, S.B.C.

13th, for England, Rev. and Mrs. H. H. Taylor, Rev. and Mrs. E. A. Cook and two children, Mrs. A. G. Lee and one child, C.M.S.; Rev. F. L. Hawks Pott, A.C.M.; Rev. and Mrs. A. Baxter and four children, L.M.S.

15th, for America, Dr. and Mrs. E. M. Merrins, A.C.M.

16th, for America, Dr. and Mrs. A. W. Tucker and seven children, A.C.M.; for Britain, Rev. W. F. Dawson, L.M.S.

27th, for U.S.A., Mr. and Mrs. Throof and four children, P.N.; Mr. and Mrs. Bromley and one child, A. B. F. M. S.; for Scotland, Dr. Bostwick, Miss Wilson, Mrs. Tocher and one child, C.S.F.M.

28th, for U.S.A., Mrs. Smith, and two children, A.B.F.M.S.; for Canada, Miss Murray, P.N.

#### NOVEMBER:

1st, for Canada, Miss Simpson, Miss Green, W.M.M.S.; Capt. and Mrs. Littler, S.A.

10th, for England, Mr. Howitt, Mr. Franklin, W.M.M.S.; Dr. and Mrs. S.E. Bethel and one child, Mrs. I. R. Watson, and one child, B.M.S.

11th, for England, Mr. and Mrs. Silcock, F.M.A.; Mrs. Batdorf and three children, Miss Sparling, C.M.M.; for U.S.A., Mr. and Mrs. Crenshaw and four children, P.S.; Rev. and Mrs. Trygshad and seven children, Miss O. L. Hodenfield, L.U.M.; for Norway, Miss S. Espeland, N.L.

12th, for U.S.A., Rev. and Mrs. J. C. Crenshaw and four children, P.S.

17th, for England, Dr. E. H. Edwards, Dr. M. Edwards, B.M.S.

